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CHRONICLE

Reciprocity.—After careful consideration of Mr. Root's amendment to the Bill the President has determined that it is inimical to the measure and he will use every effort to defeat it. The difficulty in doing so is said to be increased by the desire of the "Old Guard" Republicans to prevent Mr. Taft's reelection. The appointment of Secretaries Fisher and Stimson is alleged as increasing the antagonism. A sufficient number of Democrats are also in opposition. On the other hand it is maintained that Mr. Root's purpose was to restore the original terms of the Bill as it came from the President and the Department of State and which were struck out by the House. Nevertheless, the President is convinced that the amendment of the New York Senator will open the door to many other alterations like that of the Senator, and render Reciprocity an impossibility.

The Lorimer Inquiry.—At the close of La Folette's protracted speech Senator Bailey announced that on account of the discovery of new testimony in the case and the resolution adopted by the Illinois Senate, every Democratic Senator now favored a thorough investigation of the charges.

Arizona and New Mexico.—In reply to the petition of Arizona and New Mexico for statehood, the House agreed that before it was granted Arizona should vote again on its provision for the recall of judges, and New Mexico should so frame its constitution as to make it easier of amendment. Congressman Litt'eton's eloquent denun-

ciation of the proposition to permit the recall of judges was the feature of the discussion. It is thought that if Arizona refuses to omit the clause her admission as a State will not be granted.

The Standard Oil Decision.—On May 25, Justice Harlan filed his dissenting opinion. He declares that the finding of the Court, instead of giving quiet and rest to the business of the country, will throw it into confusion by inviting widely extended and harassing litigation. He brands the decision as mischievous. On the other hand, the President calls attention to the fact that any reorganization of the Company will have to be submitted in all its details to the Attorney-General for approval. As every conceivable kind of reorganization which would effect a monopoly has been especially prohibited by a decree of the Circuit Court and affirmed by the Supreme Court, the Administration is convinced that as a monopoly the Standard Oil Company has been destroyed for all time.

Wisconsin for Woman Suffrage.—Both houses of the Wisconsin Legislature have passed a bill granting suffrage to women. The bill carries a provision that it be submitted to the voters of the state for approval and if indorsed by them it will go into effect in 1913.

New Public Library of New York.—The new Public Library of New York was formally opened on May 24 by President Taft. On the stage with him were Governor Dix, Archbishop Farley, Bishop Greer, Mayor Gaynor, John Bigelow, Andrew Carnegie and others. The new building unites the Astor, Lenox and Tilden collections.

Its reference and reading room afford facilities to 1,700 people at a time, and through sixty branch libraries it circulates 8,000,000 books a year, and it receives 7,000 current periodicals. The Tilden gift leaves it a foundation of \$2,000,000.

Mexico.—The platform of the National Catholic party, launched in the capital on May 11, consists of the following eight planks: "(1) The National Catholic party keeping within the bounds of the prevailing civil institutions, will exercise the right of exacting the reform of the law by means of law, on the constitutional basis of religious liberty. (2) It will defend, even at the cost of the goods and lives of its members, the independence and integrity of the national territory. (3) It will labor to make freedom of teaching effective, instead of a criminal mockery. (4) It will insist resolutely on making democratic and republican institutions, especially the freedom of the ballot, a reality in the whole country. To this end it accepts to its fullest extent the principle of no reelection as applied to Federal and State executives. (5) It will do all in its power to establish the irremovability of the judiciary, as the best guarantee of their independence, and as the most efficacious means of establishing a permanent peace in the republic. (6) For the good of the workingman and of all agricultural and industrial laborers, it will strive to apply to modern social problems the solutions which Christianity affords, as the only ones which, by reconciling the rights of capital and labor, can better the condition of the laboring classes without breach of the peace or the impairment of the rights of capitalists and employers. (7) It will devote special care to the founding, the spread, and the development of loan associations for the benefit of the small landholder and the manufacturer on a small scale, thus saving them from the loan sharks and encouraging the development of notable sources of public wealth. (8) Established upon the foregoing principles which democracy, patriotism, and religion unite in approving, the National Catholic party adopts as the expression of its lofty aspirations the watchword, 'God, Country, and Liberty.'"

The platform, which is contained in a manifesto addressed to the Mexican nation, is signed by the temporary officers of the organization, the chairman being Gabriel Fernández Somellera.—On May 25, thirty-four years and six months after his triumphal entry into the city of Mexico, General Diaz resigned the presidency. Before dawn on the following day he slunk away, under an armed guard, towards Veracruz on his way to Spain. His term would have expired on November 30, 1916. Secretary of State Francisco L. de la Barra made the usual affirmation as Provisional President. Vice-President Corral also resigned, and Madero renounced the title of Provisional President.

Canada.—The supporters of the Government will hold a series of meetings both in the East and the West to

defend the Reciprocity Agreement. It seems certain that the dissolution of parliament is not far off; the only question is whether the Agreement will be passed before it or not.—There was a slight falling off in trade during April, the first in two years. The Government attributes it to the late opening of navigation; the Opposition, to the Reciprocity question.—To prepare it for the coming of the Duke of Connaught, \$50,000 is to be spent on Rideau Hall. The chapel is to be pulled down and a garage built in its place.—British Columbia looks forward to freedom from all provincial taxation. Already mining and timber royalties exceed the yearly expenditure.—The entrance into the Canadian Atlantic trade of the Cunard and White Star companies is causing some anxiety to the shipping conferences. They hold it to be a virtual breach of agreement, and there is some talk of a rate war.

Great Britain.—Many Unionist peers are opposed to Lord Lansdowne's scheme for reforming the House of Lords. Nevertheless, the Government allowed it to pass its second reading without a formal vote, preferring, as a matter of parliamentary tactics, to leave it in some confusion. The Government Bill has been introduced into that House, Lord Morley informing the peers that no amendments will be accepted.—In his Budget, Mr. Lloyd George provides a salary of £400 a year for members. He told the House that he hoped to carry out the National Insurance plan without increasing taxation, but warned members that they must not attempt to diminish its charges or increase its grants in order to gain favor with their constituents. The leader of the Labor Party replied that the pockets of the classes into which the Government has dipped more than once are fuller than ever, and invited him to do so again.—The German Emperor visited England with the Empress for the unveiling of the Queen Victoria Memorial. Whatever may be the feeling of London regarding Germany, it seems clear that the Emperor personally is very popular there.—The first military airship has been completed. It is 502 feet long, and the gas-bag is 48 feet in diameter. The Government has named it very modestly, the Mayfly, with an eye, perhaps, to the chance that it mayn't.—The Imperial Conference met towards the end of May. Sir Joseph Ward, of New Zealand, the sole Imperialist, proposed an Imperial Council of State and a closer union of the Empire. It seems too late in the day for such an idea. All the other premiers opposed it, preferring Sir Wilfrid Laurier's intelligible, if apparently contradictory formula, Imperial unity founded on individual independence. The Home Government also found it unacceptable. A proposal has been made to change the name of the Conference, from "Imperial" to "United Nations."—Lord Haldane's territorial army seems to be on the verge of collapse. It never reached its full numbers; the period of those who enlisted in the first enthusiasm is expiring, and recruits are coming in very slowly. It is suggested

to encourage volunteers by exempting them and their employers from contributing to the National Insurance fund.

—Chile has contracted for two Dreadnoughts; Japan for one out of four authorized; the other three are to be built in Japan.

Ireland.—While approving the principle of the Government Insurance Bill—that employer, employee and State should combine to provide against the sickness or unemployment of the worker—Mr. Redmond was doubtful about its suitability to Irish conditions and commended its careful consideration to Irish public bodies. Great reform measures, as well as budgets, that were framed with a view to the needs of the English industrial centres did not necessarily suit Ireland, whose national resources and social circumstances radically differ. The details of the Bill are receiving close scrutiny in the press and the County Councils, and the general verdict seems to be that it cannot be accepted in its present form. The provisions for medical aid in sickness and maternity cases are generally approved, though many doctors protest that it discriminates against medical men who rely on private practice only. The main objections are that the Bill imposes a new burden of \$15,000,000 annually on Ireland, altogether out of proportion to its ratable capacity; that it is unfair to small employers and the agricultural population, who are put on the same footing in regard to payments as those who pay or receive large wages; that Irish monies should be paid to a central office in Ireland, which could devise and administer a less expensive and more profitable system; that in compelling comparatively heavy payments from all laborers in Ireland the Government is only shifting the burden now borne by the community on to the shoulders of those whom the Bill is intended to help. The Galway County Council resolved unanimously that it is inadvisable to apply the National Insurance Bill to Ireland in its entirety, and that the Irish Party should consider how far the burden it imposes would affect the solvency of Irish finance under national self-government.—The census returns show a decrease of 70,000 in the last decade. In 1901 the population was 4,458,778, which showed a falling off of 250,000 from the census of 1891. The decrease is chiefly in Connaught, as Ulster and Munster are stationary and Leinster has a slight increase.—There were over 600 competitors at the Feis Coil or Irish Music Week in Dublin this year, and the quality of the performances, vocal and instrumental, was pronounced exceptionally high. Some of the prizes provided for free courses in music on the Continent.

Spain.—The official text of the proposed Associations Law, as read in the Cortes on May 8, is less radical than might have been expected. It is concerned with associations whose "exclusive aim is not gain or profit." Certain innocent-looking provisions which, nevertheless, place great power in the hands of some individuals (such provisions as are called "jokers" in American legislative

sleight-of-hand performances) are the most objectionable feature after the cool ignoring of the Pope and his diplomatic representative in the whole matter. Each association and each succursal or dependent branch must have not fewer than twelve members. Every association shall have and exhibit on demand to the executive authorities a register of the name, age, nationality, occupation, and domicile of each associate, and an account-book in which shall appear the whole income and whence it came, and the whole outlay and for what it was spent. Every three years the association must present to the provincial authorities an inventory of their property, real and personal, and of their annual income. If they engage in any industry, they shall pay such taxes as other Spaniards pay when engaged in it, and they shall be subject to the general laws concerning hygiene, teaching, and regulation of the hours of labor, and to State inspection regarding the same. If an association not devoted to beneficence or education shall be juridically declared illegal, its property shall be considered in the same condition as that of one who dies without heirs (that is, it belongs to the State). Six months after the adoption of this proposed law, any association that shall not have complied with its provisions is to be "suspended" by the executive authorities, while the judiciary shall begin forthwith the necessary steps for declaring it illegal and "dissolving" it.

Portugal.—Complaints are rife over the arbitrary ways employed by the Braga inspectors to "purge" the electoral lists. In some cases more than half the names on the list were struck off. The despatch of troops to the interior to check an invasion is simply a ruse to have soldiers at hand to secure a "majority" for the dictator. Reliable news of the election can be expected only by mail.

France.—On May 28, the official bulletin announced that Premier Monis was on the way to recovery, but was for a moment prostrated when the announcement was made of M. Berteaux's death.—Another detachment of troops under General Moinier succeeded in entering Fez. They met with little opposition on the route, as the tribesmen were quarreling among themselves. Difficult as it has been to occupy the city, it will be still more difficult to leave it, and the consequences of not doing so will be to imperil the peace of Europe.

Germany.—Contrary to expectation the Reichstag passed, without delay, and by a vote of 220-100, the draft of the new constitution for Alsace-Lorraine, favorably reported to it by the special committee that has been considering that measure since Christmas. The conservative press is bitter in its attack upon the Chancellor in consequence. The claim is made that he failed actively to forward the wishes of that party in the consideration of the bill.—It is officially announced that England's young Prince of Wales will be present at the fall maneuvers as the guest of Emperor William.—In

Cologne the new Hohenzollern bridge was opened and the magnificent memorial to Emperor Frederic III was unveiled. The Emperor and the Empress, accompanied by their daughter, Princess Victoria Louise, were present, and the occasion was made a notable one in the ancient city.—Before he left Potsdam, where he is pastor of the Friedens Kirche, which the Emperor attends, Rev. Friedrich Siegmund-Schultz, delegate to the Peace Conference at Lake Mohonk, had a special interview with Emperor William. His Majesty affirmed his belief in the movement, and would like to see it spread all over the world, but he wants to be sure that it is properly organized, and that a definite and feasible campaign is planned.

Albania.—The Turkish troops have not been victorious against the rebels. The fight near Kastrati lasted several days; and according to the *Wiener Allgemeine Zeitung* the dead numbered 1,500 and the wounded 600, which is probably an exaggeration. Tuzi is said to be surrounded and communications with Scutari cut off. In Montenegro it is supposed the insurrection cannot be suppressed until the Turks have concentrated 15,000 men in the deserted district. On April 25, after a fight of ten hours, the Turks were beaten back to Shiptchanik with heavy loss. Catholics, especially priests and monks, are being treated with great cruelty by the young Turks, and churches are being destroyed.

Japan.—A new commercial treaty was signed with Great Britain on April 5. Japan reduces the specified rate on twelve of the principal British exports, especially cotton, woolen and iron goods. The most favored nation tariff will be extended to all imports of both countries.—A great fire broke out at Tokio on April 9. The conflagration covered three square miles. Twenty-four streets were reduced to ashes and 6,000 houses were destroyed. Provisions have been distributed free to over 20,000 distressed people. The loss sustained by the insurance companies is about one million yen. The fire is the biggest that took place in Tokio since that of 1891.

Austria-Hungary.—The press of the dual kingdom is practically united in its expression of regret that parliament came to the untimely end announced in the Chronicle a month ago. Pending the elections, set for the end of June, all necessary official business must be transacted in an extra-constitutional way, by direct mandate, that is, of the Emperor. Meantime measures now recognized to be imperative must await the reassembling of parliament. Some of these are: the proposed reform of the finances, the insurance of the aged and dependents, land reform, prohibition of night work for women and children laboring in the mines, reform in the taxation of buildings, the new imperial military law in which is included the important question of the two years' service act. The unsettled condition in which these and other proposed

legislative measures affecting social life and industrial life have been left cannot be but harmful to the country's interests.—Professor Neusser, the specialist, whose arrival at the royal chateau at Gödöllő, where Emperor Francis Joseph is sojourning, caused some alarm, is so satisfied with his royal patient's condition that he left early for Vienna. Notwithstanding the reassuring official reports concerning his Majesty's health, however, there is a widespread feeling that his condition is less satisfactory than has been represented.—At Budapest, May 23, the International Committee of the Olympic games conferred an Olympic medal on the Emperor-King, and decided to hold another conference in Stockholm in 1912.

China.—When the assassin of the Canton Tatar General was examined, he declared he was a member of a revolutionary society, and shot the General to avenge the wrongs which the Manchus had done to the 400,000,000 of China's people. Since the tragedy in the South, the Government and officials in Peking are terribly scared. When the Ministers of State and other high officials go out they are protected by strong guards, and patrols have been reinforced to keep watch around their palaces day and night.—Fresh rumors of the partition of the country by the great Powers are anew circulated. Only Shensi, Honan and part of Chihli are to be left to China. The Foreign Ministers have denied that any such scheme was ever agreed to.—The agreement for the loan of \$50,000,000 (gold) from the "Four Nation Syndicate" was signed in Peking on April 15. It bears interest at 5 per cent., and the issue price is 95. It will be employed principally to carry out the currency reform and for industrial purposes in Manchuria.—The Grand Council proposes to reinstate Dr. Wu-Ting-Fang in government service in order to cultivate and promote friendly feelings between China and America.—In Peking, Prince King wants to exclude all Chinese from being Ministers of State. This will but embitter the racial struggle between Manchus and Chinese.

To remedy the drawbacks to educational progress in the Chinese Empire the Ministry of Education intends to raise the salary of teachers in order to get better men. It also finds that the standards for grades of students in colleges and industrial schools have been fixed too high, hence teachers and pupils have not reached satisfactory results. Such admissions disclose a situation which, despite great expense and praiseworthy efforts, is still far from being perfect. What is really wanted is to lay a solid foundation in the elementary schools and pay more attention to inculcating general and useful knowledge. Were this principle enforced in all schools throughout the Empire, the raw, blank mind of China's youth would find itself stocked with valuable and up-to-date information, and be thus enabled to undertake higher studies at home or abroad, and reap therefrom a fruitful harvest.

QUESTIONS OF THE DAY

Portugal's Separation Law

"The Provisional Government of the Portuguese Republic makes known that, in the name of the Republic, there has been decreed with the force of law the following:" Then comes a formidable document, consisting of one hundred and ninety-six articles. It is dated April 20, 1911, and is signed by Joaquim Theofilo Braga and his squad of political apaches. No attempt has thus far been made to organize the legislative branch of the mushroom republic; hence, no "laws" can be considered, passed, and promulgated. But the non-existence of a law-making power is nothing when it is viewed by the friends of Theofilo as they meet "in the palace of the Republic" and wish to do something. Aren't they able to issue decrees? Of course, and they have issued a swarm of them. What is easier, then, than to decree that some particularly offensive and drastic decree shall have the force of law? Proposed; adopted without a dissenting voice; they decree the decree.

The decree "with the force of law," of this quality we are repeatedly reminded in the course of it, is divided into seven chapters, of which the first is entitled "On Freedom of Conscience and Worship," an engaging term, which seems to be borne out by "Art. I. The Republic recognizes and guarantees full freedom of conscience to all Portuguese citizens, and also to foreigners who dwell in Portuguese territory." Article 7 goes a step further, and decrees that "private or family observance of any kind of religion is absolutely free and independent of legal restrictions." Here the administration clears its throat, so to speak, and proceeds to lay down in Article 8 that public worship according to any religion is also free in houses set aside for it; but, in the interests of public order, liberty, and the security of the citizens, it must conform to the provisions of the law, and especially to the provisions of the present decree "with the force of law." Article 9 defines "public worship" not only as that which is held in places regularly or temporarily set aside for it, if they be such that the public may have access to them, but also as religious exercises held in any place with the attendance of more than twenty persons.

But we have been diverting ourselves with the parings; the solid, meaty part of the decree begins with: "Art. 10. For the effects of the present decree, religious instruction, wherever it be given, is also considered public worship, and educational establishments and institutions of charity and beneficence are always considered as places to which the public have access."

Bearing this definition in mind, we shall be able to comprehend only in a vague and hazy manner, strive as we may, the blessings that Braga bestows; for he tells us in Article 48 what may befall an ecclesiastic who

should be so rash as to question the wisdom, the glory or the power of the Republic as set forth in any of its acts. The chapter contains fifteen articles.

Chapter II treats of the corporations or boards upon whom is to devolve the care of the temporalities connected with "public worship." These must be Portuguese corporations exclusively, and they are not to take upon themselves the character or form of a religious order, congregation or house, nor be related or co-ordinated with, or subordinate to, such institution existing elsewhere. Ministers of any religion are ineligible to membership on these boards, nor may they have any vote on them or share in any way in managing or directing them. These two may pass as samples of the twenty-seven articles of Chapter II.

Chapter III tells us in twenty articles what the benevolent Lisbon cabinet purposes in the way of "Inspection of Public Worship," that is, the share that the police are to have, not in taking part in it, but in watching it. Article 48 is a brilliant fanfare in honor of freedom. Listen: "The minister of any religion who, in the exercise of his ministry, or on the occasion of any act of worship, in sermons or in any public oral discourse, or in a published writing, shall insult the public authority, or assail any of its acts, or the form of government or the laws of the Republic, or deny or call into question the rights of the State embodied in this decree or in other legislation relative to Churches, or incite to any crime, shall be subjected to the penalties of Article 137 of the criminal code, and to the loss of the material benefits [pension] of the State."

After forbidding for the future the placing of any religious sign or emblem on any house or public monument, or in any public place, except on houses set aside permanently for religious worship and on monuments in graveyards, the cabinet blithely introduces us into Chapter IV, which devotes twenty-seven articles to the question of the ownership and administration of church buildings and property. The advance is made with quick and steady tread. Churches, chapels, lands, and chattels, which have been applied to the public worship of the Catholic religion, and to the maintenance of its ministers and other functionaries, employees and officials, are declared property of the State, unless *bona fide* ownership on the part of some private individual or some corporation be duly proven. Commissioners are to be sent out to make lists and inventories, returnable (very appropriately) to the Minister of Justice in Braga's cabinet.

Chapter V tells us in twenty-four articles what is to be done with church buildings and property. The cathedrals, churches, and chapels which have served for the public exercise of the Catholic religion, and with them the strictly necessary furnishings and fixtures, will be granted, without charge for use, to the board of laymen, formed or to be formed, for taking charge of the temporalities needed for Catholic worship. This

grant, however, will be revocable at the pleasure of the grantor. Buildings not needed, including buildings in course of construction, buildings completed but not yet dedicated to religious exercises, and buildings that for a year, at least, have not been used for religious exercises, as well as such as by December 31, 1912, shall not have boards of laymen for their care and administration, shall be taken by the State for some social purpose, preferably educational or eleemosynary. Article 92 singles out the Jesuits for special mention: "Buildings that were set apart for Catholic worship by the Jesuits shall no longer serve that purpose, and shall be devoted by the State to any object of social concern."

Permission to officiate is reserved to Portuguese citizens who have made their theological studies in Portugal; if a substitute is needed, he must fulfil that condition and be licensed by the Minister of Justice.

Chapter VI decrees the "Pensions for the Ministers of the Catholic Religion." It also permits them to marry. The marriage of the ministers of the Established Church of England was authorized, we understand, not by a decree of an upstart cabinet, but by an act of parliament, which legislates on religion as it does on the hop industry. The pensions are so hedged in and walled about that we do not see how any Catholic priest could in conscience qualify for them.

Chapter VII is devoted to general regulations governing the great subject of separation of Church and State. This separation flourishes in all its tropical luxuriance in Article 184: "The dispositions of the law now in force regarding the intervention of the State in the conducting of seminaries, in the nomination and approbation of their professors and employees, and in the approbation of the text-books to be used in their lecture halls, continue in force." It is the "separation" that exists between a band of highwaymen and a solitary, unarmed wayfarer.

We really must find room for one more quotation from this modern Portuguese Magna Charta of human liberty: "Art. 175. Ministers of religion enjoy no privileges, and are authorized to correspond officially by mail with the public authorities only, and not with one another."

Many absurdities, many enormities, have been put forward heretofore in the sacred name of liberty. If the Portuguese nation is ready to accept the decree of April 20, 1911, sent forth by a handful of unauthorized and irresponsible adventurers, with no mandate from the people, may the Portuguese nation enjoy much peace and comfort from the strict application of each absurdity or enormity that it contains. Thus might one be tempted to speak, were it not true that in the present, as in all similar cases, the blameless and the helpless suffer, while the rogues rejoice and thrive.

After studying with no little interest this very recent production of enlightened modern Portuguese republicanism, it is with a sigh of relief and of heartfelt thankfulness that we turn to the first article in the appendix

to the Constitution of the United States; for the first ten amendments are more properly an appendix declaratory of the Constitution than any change of principle or sentiment contained in it: "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof." How would that clause strike Braga?

H. J. SWIFT, S.J.

Catholic Colleges and Catholic Writers

A private correspondent asked us lately why Catholic colleges have not produced a greater number and a better grade of Catholic writers. The question involved an unfavorable criticism of these colleges, so far, at least, as their methods of literary training is concerned. Our correspondent's line of reasoning is every easy to follow. We judge systems and processes by results; since the results of literary training in Catholic colleges are comparatively meagre, it seems only natural to conclude that the colleges are either careless or mistaken or incapable in their method of cultivating literary art among their students.

We have two faults to find in this argument. The first is, it supposes that non-Catholic colleges are so successful in this field of academic interest that Catholic colleges by their uniform failure in it constitute a distinct contrast. This supposition we are not inclined to grant. Even a cursory reader of contemporary prints must have observed from time to time a prevailing dissatisfaction with the results achieved in the English courses of the non-religious colleges, academies and high-schools in this country. One professor in a great university, we remember, felt obliged to suspend his lectures and to put his class through an elementary drill in spelling before venturing to lead their bewildered and reluctant feet through the primrose paths of poetry. We have not garnered and indexed a mass of authorities and statistics on the subject, but enough has come to us through various channels and at various times to coalesce into a very strong impression that the average graduate of a non-Catholic school is not a whit better equipped or more inclined than the average Catholic graduate to pour out his artistic soul in essays, history, novels or sweet lyrics.

The second flaw we discover in the argument of our correspondent is another false supposition; and this second false supposition is intertwined with the first. It is, that literary art is altogether or mainly a resultant of training. This is not true. If it were, great writers could be produced with almost mathematical precision, like great engineers, great chemists, great physicists, or great physicians. Industry, intelligence and opportunity are the only postulates required for predicting with certainty a brilliant career for almost any lad in the class of science. But he would be a rash prophet who would stake his obolus on a similar forecast in the case of any young gentleman at all in the class of English literature.

While multitudes of intelligent youths were pursuing literary studies with praiseworthy industry, amid the golden opportunities afforded by Eton and Winchester, Oxford and Cambridge, to be supplemented afterwards by the opportunities derived from an indulgent family and an assured income, Charles Dickens was pasting labels with his grubby little fist on boxes of boot-black and racking his boyish brain over the purchasing capacity of the few shillings representing his weekly salary. Opportunity is not everything in a literary career. Neither is industry; at least, in those early stages passed at college. The idlest dreamer of the lot, the despair of his professor, an uneasy symptom which the college is ready to eject from its system on the first likely occasion, may be the one who, of all its generations of students, will reflect the highest lustre on the college by the magnitude of his literary renown. Many a worthless student, alas, finds a consoling precedent for his lazy humors in the school-day experiences of great writers.

We have not the faintest desire to emulate Stevenson and to indite an apology for idlers; nor do we wish to belittle the advantages accruing to a literary man from the intellectual discipline of a good college. Stevenson, the apologist of idleness, was himself the most industrious of boys and of men; and the same thing can be said of every successful author, even if his youthful industry was not of the particular kind which merits the official approval of collegiate faculties. Furthermore, we are convinced that no great author would have lost in brilliancy and power for having forced himself sternly into the disciplinary grooves of the schools in which his early years were spent. There is an ancient and popular tradition to the contrary; but too many of our most distinguished literary geniuses bear testimony to the solidifying and enriching effects of systematic training to allow us to speak of it slightly.

Severe intellectual training is the best equipment of a literary man; it saves him from emotional excesses, weak exaggerations and wild eccentricities of judgment. It is a healthy condition of literary activity. But it does not partake of the nature of a cause of such activity in nearly the same measure as it operates as a cause in scientific pursuits. Some kind of systematic preliminaries in a school are ordinarily necessary before a man can be a physician or a lawyer. But novelists and poets are not obliged by the laws of the State or the prejudices of the people to prepare for, or to take, scholastic degrees. In general, a first-class college will send first-class men through the professional schools into professional life. But it is quite possible that the best college in the land may not send out a first-class literary man once in a score of years. The limitations of a college are quite defined. Its mill cannot turn all the grist that comes to it into flour. It can work upon temperament and character, but it cannot supply them; and in literature, valuable as a good academic training is, temperament and character count for more.

It is a mistake, therefore, to take it for granted that Catholic colleges and schools have everything to do with the making of Catholic writers of literature. They are neither more or less helpless in the matter than all other educational institutions. Francis Thompson, Lafcadio Hearn, Conan Doyle, Alfred Austin and Maurice Maeterlinck—a curious collection, surely, of offshoots from Catholic schools—never in all likelihood suffered any evil effects in a literary sense from their Catholic training. There are nearly a dozen popular novelists, poets and essayists among the women writing for the public at present whose triumphant careers were not cut off at the start by the Spartan discipline and religious training of the Catholic convents in which their girlhood was passed.

We do not, we insist, take the position that the college and school have absolutely nothing to do with the literary development of its students. It can do a great deal toward cultivating the receptive power, called good taste, in literature. It can teach precision and propriety, and the other elementary adjuncts of style of which an educated man is expected to be in command, and it can form the mind to habits of clear thinking—no mean acquisition for the budding author. It cannot supply wings, if the youth's Pegasus lacks them altogether. As to developing wings, when they exist in a rudimentary form, the college has certain functions; but we doubt whether these functions are exercised with facility and success in non-Catholic more than in Catholic colleges. This question may be treated in a succeeding paper.

JAMES J. DALY, S.J.

Madame Digby

Madame Digby, fifth Superior-General of the Society of the Sacred Heart, died at Ixelles, near Brussels, on the twenty-first day of May. During sixteen trying years she had wisely governed more than six thousand religious in convents scattered over the whole world, her burden made more heavy by her own delicate health and the infirmities that accompany old age.

Sixteen eventful years they were. She had the consolation of seeing the saintly Mother Barat raised to the altars of the Church, and that ardent missionary, Mother Duquesne, declared Venerable; but these joys came after her heart had been bruised and crushed, and all but broken, by the French Government's ruthless confiscation of forty-nine of her convents, many of them especially dear to her, and to her daughters, because they were closely associated with the memory of their foundress and with the early traditions of the Society. But with rare foresight, and as the result of excellent management, Madame Digby was prepared to open wide the door of another house as each of the old loved ones was closed behind her reluctant feet. The convent at Ixelles, chosen to be the new mother-house, quickly became, in customs and in spirit, an exact reproduction

of its predecessor in Paris. Then, her life-work accomplished, she lingered not, but hastened home to heaven.

Marie Josephine Mabel Digby was born at Osbertown, County Kildare, Ireland, in April, 1835, and was therefore past seventy-six years of age at the time of her death. As a child she had an intense dislike for everything Catholic, to the sorrow of her mother and elder sister, who were fervent converts. Her conversion, when she was eighteen years old, was most wonderful; and she loved to attribute it, and the grace of her vocation, to the intercession of a great uncle, a Jesuit, who was martyred for the Faith in England in the sixteenth century. Hearing one day that some celebrated soloists were to sing at Benediction, she accompanied her mother and sister for the sake of the music. She sat throughout the first part of the service, showing no reverence, much less devotion; but when the Blessed Sacrament was raised high over the heads of the kneeling congregation, she prostrated herself and remained on her knees long after everyone else had left the church. Her mother and sister were dumbfounded. As soon as they reached home she exclaimed, "After what has happened, I am going to be a Catholic!" At once she arranged to receive the necessary instruction, and not long after was baptized.

Soon Our Lord demanded a sacrifice in return for His signal grace. He asked her to leave home and friends, and to take up her Cross and follow Him. And so, in 1857, she entered the novitiate of the Sacred Heart. The greater part of her religious life was spent at Roehampton as mistress of novices, superior, and finally as vicar. In August, 1894, she was made assistant-general of the Society, and a year later was chosen to fill the first place, left vacant by the death of Madame de Sartorius.

It was not without good reason that she was given one after another of its most responsible positions. Herself of a generosity of soul that hesitated at no sacrifice for God, she inspired those under her guidance with something of her own ardor. Despite the delicate health that crucified her during many years, her energy was phenomenal—a quiet energy that "worked tranquilly." There was in her no trace of that "littleness that bustles and cries out and makes a great noise." Disquietude was alien to her. Peace was the keynote of her soul, a peace won at the point of the sword, for as Francis Thompson quaintly says, "It is the crudest of fallacies to suppose that saints are fashioned customarily from tea and carpet slippers." It was because she lived her real life far above the thousand petty annoyances that beset her, above the flagrant injustice that persecuted her, that she was always serene. Such things were not allowed to intrude on her close union with God in the depths of her soul.

Madame Digby was the first Superior-General of the Society of the Sacred Heart to visit America. She landed in New York in the summer of 1898, and re-

turned to France in May of the following year, after having visited all the houses of the institute in the United States, Canada and Mexico. She was greatly pleased to find the traditions of the Society so faithfully carried out by her "independent Americans," whom she admired for their straightforwardness and their loyalty to those in authority. But she could not have realized what happiness and strength she brought to the religious and pupils in her American convents. Everyone loved her. She had indeed "a face like a benediction." She was all sweetness and simplicity and kindness. To the pupils at "Maryville" she gave two mottoes printed in gold letters on small cards. They were the keynote of her own life. "Take always the straight line, cost what it may—come what will," and "*Ne pensez pas qu'en dirait le monde, mais qu'en dirait Dieu.*" (Do not think of what the world would say of it, but of what God would say).

It was her simplicity and her humility that most impressed all who came in contact with her during her American trip. The general of a great institute, the fêted guest of hundreds who loved her as a mother and revered her as a saint, she spoke and acted with the simple directness of a child, though with a wisdom that was the admiration of all who were in a position to see its workings. Truly, as Earnest Hello has it, "Humility stands amid the perils of dreadful heights, pride is too feeble."

And now her long journey toward Eternity is ended, and at last she "lies within the light of God," where "the weary are at rest."

FLORENCE GILMORE.

Socialist Sunday Schools

There are at present in the United States three types of rationalist Sunday schools, "established and supported by radical organizations, where the knowledge that will make the world free is taught, and where the cornerstone of the structure of the future is being laid." They are represented by the Ferrer type, under the direction of the Francisco Ferrer Association; by the Workmen's Circle schools, conducted partly by Socialists and partly by Anarchists, Single Taxers and similar members of the "Arbeiter Ring"; and, finally, by the purely Socialist institutions. In the main, however, the movement is avowedly Socialistic, and it will suffice to consider it from this one point of view and to limit ourselves to developments within the State of New York alone, where active forces are ceaselessly at work crystallizing into definite organizations all the various elements of radicalism within our land.

It is only a very few years ago that the Socialist school movement began, when some women of New York City, deeming the educational system of the common schools inadequate for the proper development of the children of workingmen, met together to discuss ways and means for supplying the deficiency. They believed, we are told,

"that in a progressive state of society morals must be those of free men and women, whose standards could not be those of a slave class, devised by slaves, called by them 'morals,' and elevated to the position of a religion because such a code best suited their slave condition." So the Socialist schools were founded, and, since the labor days of the week allowed no leisure for teaching, the classes were conducted on Sundays—hence the name of "Socialist Sunday Schools" given to these institutions.

The first object of Socialism is, of course, to wedge itself into our Public School System. For this purpose it is even now writing the text-books it would introduce and is fighting a life and death struggle to obtain control of educational boards. Socialistic principles, as has been recently shown, are already a dominant factor in public education and Catholics are taxed for their practical support; but until Socialism pure and simple can be taught in the government schools private establishments are deemed a necessity. As a consequence, hundreds of children, to speak of Greater New York alone, are in attendance at the Socialist Sunday Schools, an active educational corps has been organized and a special training class for teachers, at the Rand School, is making still ampler and more thorough provisions for the future.

The interests of all these institutions within the State are confided to a Central State Committee on Socialist Schools, whose duty it is to supervise and recommend the lessons taught in the various locals and to see to the proper grading of instructors according to the ages of the pupils. The subject matter for the younger children may consist in stories based upon nature or the industrial activities of men; for the older pupils it is founded upon science, history and economics, while evolutionary materialism gives tone and color to the work in all the grades. A sketch of the lessons approved by the educational board has in the past been periodically published for the teachers in their daily press, but an eclectic series of graded lessons is announced to appear in print for the coming year.

To furnish an object lesson of the attitude assumed by these schools towards Christianity we shall select what cannot fail to be most typical of their spirit and method, the instruction assigned as a preparation for that day of days in the children's calendar, the Christmas festival. "The Feast of the Sun" is chosen as the most appropriate subject of study for this season. "It is inconceivable," the learned board carefully cautions its teachers, "that we should retain any of the religious features of this time. Nevertheless we should substitute something having content that we wish to take its place." A lesson on Light is therefore selected as perfectly answering the purpose. We know what countless myths of oriental, classical and Indian mythology are said to be accounted for by the symbolism of light, and why—such is the implied suggestion—should not the same explanation satisfy as well for the great central myth of Chris-

tianity? Great insistence is therefore given to the recommendation that the lesson preparatory for the Christmas celebration "in all classes be devoted to the subject of 'Light,' in the interpretation of the feast of the winter solstice, or the universal reason for the celebration of Christmas" (*The Call*, Nov. 27, 1910).

So, with one stroke of the pen, Christianity is cancelled from the mind of the child, and the sweetest joy of all the year is plucked remorselessly from out its heart. By a single flourish, without recourse to history or argument, the festival of Christmas has been metamorphosed into the feast of the winter solstice. The story runneth thus: The people in the olden days saw the sun receding from them, and feared it would never return again. The land would remain barren, the waters would freeze to their depths and all life would perish from the face of the earth. But lo! suddenly the sun retraced its path, light and warmth came back and the trees burst anew into bud and blossom. In joy at their delivery these wise cave men instituted a festival just at the time which now we know as the Christmas holidays. Here, therefore, we are at last presented with the scientific fact which has been poetically expanded into the myth of a God of Light born upon a winter's night. Such is the Christmas lesson instilled into the simple, trusting heart of childhood on Christmas day in a Christian country.

Should the teacher, however, be somewhat shocked, or, what is far more likely, should she not fully understand what is contained in the outline given into her hand or what is implied therein, the board is ready with a motive and an explanation: "We should ever bear in mind that we must do a certain amount of destructive work preparatory to the building for new ethical and industrial teaching." Properly to indoctrinate the teacher, *The Call*, the oracle and militant champion of these Sunday Schools, suggests four books for special study and meditation. It will suffice here to make reference to two of these volumes.

The first is Kautsky's "Ethics and the Materialistic Conception of History." The author is one of the foremost authorities among the Socialists of our day, the greatest living spokesman of German Social Democracy and a fit instructor for the future teacher in the new morality of rationalism. Ethical principles are always greatly insisted upon by Socialists, but especially so in their Sunday Schools. It is upon its morals that Socialism prides itself. Here, then, are the essentials of that code which is to replace the tablets of the law, once given upon Sinai, but now made obsolete in a more enlightened age.

Kautsky, in the volume recommended, tells us that "neither as a thinking nor a moral being is man essentially different from animals" (page 119). He is, however, by nature a *social* animal, and it is this distinctive feature which constitutes the reason for his progress under the laws of evolution. Because of this it became possible that the discoveries made by some primitive

Marx or Kant or Aristotle, inhabiting the trees of a primeval forest, could be transmitted to "his herd" and so come down to us perfected and refined through all the cycle of the ages. Our morals, as we would therefore expect, depend entirely upon our social and economic conditions and "the moral codes are simply conventional fashions" (p. 192). Since all morality is relative, "that which is called immorality is simply a deviating kind of morality" (p. 192). So, to give an example, "the same phenomenon, say of free sexual intercourse or of indifference to property, can in one case be the product of moral depravity, in a society where a strict monogamy and the sanctity of property are recognized as necessary; in another case it can be the highly moral product of a healthy social organism which requires for its social needs neither property in a particular woman, nor that particular means of consumption and production" (p. 193).

What, then, in the present economic condition of society, is the moral law which we are to observe? It is something entirely negative and far more easily remembered and put in practice than the decalogue. "The moral ideal is revealed in its purely negative character as an opposition to existing moral order, and its importance is recognized as the motor power of the class struggle, as a means to collect and inspire the forces of the revolutionary classes" (p. 200). In brief, "the moral ideal is nothing else than the complex of wishes and endeavors which are called forth by the opposition to the existing state of affairs" (p. 199). Destruction, arson, violence, murder, when practiced in opposition to the existing moral order and the existing state of affairs, are therefore exalted into the galaxy of virtues, and the wretch taken red-handed in his criminal act is changed into a moral hero, a superman, one whose memory, like that of the Spanish degenerates and Haymarket rioters, is to be embalmed and perpetuated for all future generations. What sweet anticipations may we not entertain for the coming years, when lessons which lead to such conclusions are openly taught to-day in American schools to American children.

The second volume, to which we need only refer, is Engel's "Socialism, Utopian and Scientific." This author, the co-laborer and literary executor of Marx, with whom he stands upon the same bad eminence, thus summarily dismisses all question of religion with a single statement: "Nowadays, in our evolutionary conception of the Universe, there is absolutely no room for either a Creator or a Ruler" (Intro., page iv). For the new teacher of the Sunday School class his authority is supreme and his statement is likely to be taken as final and decisive in spite of her own better knowledge. And yet we find that appeal to Deity is not utterly unknown in at least one Socialist school. We shall quote in conclusion an invocation printed by the Socialist Sunday School of Rochester, N. Y., and entitled "A Socialist Prayer." Adapted indifferently to Christian, Jew, Mohammedan or Buddhist, it

at least contains an acknowledgment of a Sovereign Providence:

"O God of Life and Light," begins the supplication, "we yearn to be nobler, kinder, more genuine, more complete. We are hungry; fill us with knowledge and wisdom. We are thirsty; give us to drink deep draughts from the wells of justice. We are weak; make us strong to help in the sacred war of manhood and civilization against tyranny, inhumanity, exploitation and greed." The need of repentance, of humiliation for personal sin, of hope in an hereafter are carefully ignored. As the prayer continues we find only an universal discontent, and in place of a love and yearning for the Kingdom of God and His glory there is only an angry cry for the speedy coming of the day of the Great Revolution: "Permeate our souls with divine, discordant and righteous rebellion," the little hearts are taught to pray. "Strengthen within us the spirit of revolt, and may we continue to favor that which is fair and rise in anger against the wrong, until the Great Revolution shall come to free men and women from their fetters and enable them to be good and kind and noble and human!"

A revolution, not merely of the existing government and the existing social order, but of Christian morality as well, is the lesson to be taught in the Socialist Sunday Schools, according to the desire of their most ardent champions and supporters. What such an education is at last to yield to our country, when the harvest must be reaped which here is being sown, it needs no prophet to foretell. As Catholics, we realize in our turn the sublime mission entrusted to us of furthering by every means in our power that religious education which is to be the salvation of our land and for which we are requested this month by the Holy Father to offer up our prayers and good works. JOSEPH HUSSLEIN, S.J.

Dr. Albert von Ruville

I.

The story of a soul passing through liberalism and indifferentism to orthodox Protestantism, and, finally, to the full light of the Catholic Faith is a subject of interest to those in possession of that faith and often a guide and help to those without the fold. When he who has passed through such an experience is a profound scholar, who has only sought admission into the Church after long and serious study and deliberation, we may be sure that there can be no question of self-illusion or of a passing whim. His conversion, therefore, merits more than a passing notice. This has been the case with Dr. Albert von Ruville, Professor of History at Halle, one of the most Protestant of the German universities, whose entrance into the Church two years ago created no little surprise in Germany, particularly in academic circles, and whose account of his conversion and of his subsequent

impressions of Catholic truth and practice has been widely read and criticized, not only in Germany, but also beyond the boundaries of the Fatherland.

Dr. von Ruville, who was born in 1855, belongs to an old French family, which emigrated to Prussia during the French Revolution. Following in the footsteps of his father, he entered at first upon a military career, but after serving some thirteen years as an officer in the Germany army he resigned and devoted himself to the study of history at the University of Berlin. In 1896 he became lecturer at Halle, and later, professor. He is the author of several works that have gained him the reputation of an accurate and fair-minded historian, one of the most notable being his life of William Pitt. Since becoming a Catholic he has published two books, which are valuable contributions to our apologetical literature. While giving an account of his own conversion, they also contain an extended discussion of the respective positions of Catholic and orthodox Protestant Christianity, and his reason for recognizing in the former the one true Church of Christ. His argument should make it of special value to those confronted with similar difficulties.

The first of these books, entitled "Back to Holy Church," (1) has already passed through many editions and has been translated into several modern languages.

He tells us that he was brought up a strict Protestant. In the course of time he came more or less under the influence of the materialistic and pantheistic errors of the day, and as a natural consequence his belief in the fundamental truths of Christianity became considerably weakened, though never wholly extinct. In 1901, however, there came a profound change in his religious life, and, curiously enough, it was a study of Harnack that proved to be the first step in his journey towards the Truth. It was the latter's work on the "Essence of Christianity," and particularly the transcendent personality he was constrained to assign to its founder, which revealed to Dr. von Ruville in some measure the character of Our Lord. The well-known leader of the liberal Protestant school, it is true, regarded Christ as a mere man, but he claimed to be nothing if not scientific, and so his delineation could not be charged with exaggeration. This being granted, the appearance of so transcendent a being in the world was something miraculous, and implied a divine mission. The gospel, then, of this divine Legate could not be built on falsehood. Such was Dr. von Ruville's conclusion. The doctrines of Harnack became for him quite untenable, and from a state of restless questioning he was brought back again to a firm belief in orthodox Protestantism.

Appreciating the treasure he had found, he sought for a closer union with God, but he soon felt that there was something lacking in the Protestant service. The

(1) "Zurück zur heiligen Kirche." (Berlin, 1910.) English Translation by G. Schortensack, with Preface by Rev. R. H. Benson. (London, 1910.)

multiplicity of sects and their attitude in the face of rationalism and infidelity were disquieting. The conviction, too, was forced upon him that the faith he had regained was, after all, only the fruit of serious study; but, he asked, what about the masses of the people, to whom this way was necessarily closed and who, nevertheless, had the same needs, the same claim to salvation? Whence were they to receive their faith?

A second decisive step then was inevitable, viz.: the necessity of a teaching authority whose divine commission placed it above and outside of State control and popular opinion. An historian, to be sure, could not be unaware of the claims of the Catholic Church, and particularly of the Papacy, but it must be remembered that Dr. von Ruville was still an orthodox Protestant, and, naturally, accepted the Protestant tradition regarding the Catholic Church, though, it should be noted, he had no sympathy with popular abuse of Catholic doctrine and practice. Great, then, was his surprise when, in 1908, he read "The Old and the New Faith" of Prof. Reinhold, the first Catholic theological work that had come into his hands. Here he learned for the first time how reasonable is the faith which Catholics really profess. His difficulties gradually vanished, and in March, 1909, he sought admission into the true fold, and so found peace and happiness.

HENRY M. BROCK, S.J.

CORRESPONDENCE

Industrial Discord in Rome

ROME, May 7, 1911.

This week the *Osservatore Romano* chides its Catholic contemporaries for speaking too enthusiastically of the Exposition. This cannot mean us; for to the best of our knowledge and belief, and with due apologies to the Philosopher of Archey Road, it has not had a decent word out of our head since the show began. Last week the King of Sweden came and went; this week we have been deprived of the King of Denmark. Some time back we reported his approach with the Queen and their three children; but now the sad news comes that he is confined to his room in a hotel at Nice with a severe attack of rheumatism. The plight of the reception committee recalls an old school rhyme, "Word was brought to the Danish king,—Hurry!" On the occasion of the King of Sweden's visit the Sovereign Grand Master of the Ancient and Accepted Scottish Rite of Masonry in Italy, the Commendatore Saverio Fera wired the King, as Head of the Swedish Rite, an enthusiastic welcome to Italy: the King replied in kind through his Minister. Those gifted with second sight may divine things out of this: your correspondent is no seer. The out-setting of the royal commission from Holland to convey the Queen's congratulations to Italy is announced for the 20th of the month. Mexico has already commissioned its ambassador to the Quirinal, Don Gonzalez Esteva, to communicate its felicitations.

The week began with an expected strike that did not come off and an unexpected one which did. The gov-

ernment traction employees had threatened to strike for the First of May. The Government met the situation by declaring a general holiday, and so not a tram or bus or carozza moved a wheel in Rome all day. However, it was a clear day and the walking was fine. But the next day the street scavengers, two thousand strong, struck for higher pay and a firmer tenure of job. The official to whom they presented their demands promised on his word of honor, and swore on the heads of his five children that he would secure from the Municipal Council all they desired; but they would not trust him till the Chamber of Labor, an organization corresponding to the American Federation of Labor, assured them that if the promises were not duly and promptly redeemed a new strike would be ordered at once. In the intervening days the streets of the city, ordinarily as clean as Commissioner Edwards keeps the streets of New York, were a sight to make angels weep, as well as physicians with a prescience of cholera.

The series of International Congresses, organized for the year, opened this week with the Congress of the Press. The speakers contended chiefly for the right of professional confidence and press immunity from giving testimony in court on matters of publication. It is noteworthy that the Polish Press Union answered the invitation to attend by declaring that, while the blood of Poland shed in the cause of liberty and independence gave them sympathy with every national effort for autonomy, the age-long bonds of faith that bound them to the Holy See forbade them to put themselves in a false position at a Congress called under circumstances where an affront was possible to the Vatican. The Tuberculosis Congress is set for the week beginning September 24th, and among those down to read a paper I notice the name of Dr. Flick, of Philadelphia. At this time also the Catholic Young Men's Union of Rome is in session, discussing and passing resolutions on the moral and intellectual preparation of young men for the duties of civic life. Likewise at Turin the Catholic Federation of University students is holding a Congress, resolving how the influence of organized university students may be brought to correct the tendencies of recent currents of thought and to the improvement of morality at large.

The May Day gatherings of workingmen separated according to differences of principles. The radical contingent met in a tavern, and raised such a disturbance that the police were summoned. They whipped the few policemen who appeared, and then under the persuasion of one of their leaders and the district captain of police they returned quietly into the tavern, where shortly they proceeded to wreck the whole establishment. They succeeded; their resolutions are not in evidence. The Socialists met in large numbers in the open piazza dell' Esedra, where their orators held forth against the standing army as maintained in the interests of the tradespeople against the rights of the proletariat, and wound up with strident cries against the priests. The Catholic employees of the tramway system met in great numbers also for a rally and a banquet. The Bishop of Nepi and Suri, Mgr. Doebbing, said grace, and among other incidents at the festivities was a call for cheers for Pius X, enthusiastically given, and a eulogy of the parish priest as an angel of comfort to the poor of the Trastevere district.

The speakers pleaded for universal suffrage, a united stand for their patrimony of sound religious and moral principles, and pledged a peaceful and successful solu-

tion of their labor difficulties as the result of a united stand upon the basis of these principles. There is rarely a meeting of any sort, and at this time their name is legion, without the passing of resolutions. One is forced to the conclusion that if resolutions made or marred a State, Italy would be made and unmade several times over within a month. For my single self I would be satisfied to have my dearest enemy resolve against me to the day of doom.

There is no desire of a Catholic party here. For one thing the whole people is nationally and nominally Catholic, and why have a Catholic party of a Catholic whole? For another quite a number of Catholic Romans are not Roman Catholics, and while flocking to a Catholic party and taking office therefrom, they would not represent Catholic principles. Hence the Catholic movement is for sound principles of civic government, and the support of any or all candidates who will stand for such principles and will labor to give them effect, the Catholics here, as the world over, believing that in the triumph of right principles of public conduct they have nothing to fear for the growth and security of their faith. The anti-clerical movement here, as elsewhere, is only incidentally anti-Catholic: essentially it stands against all religion and every sign of it, and proposes to possess God's earth without recognizing the dominion of its Lord and Master. With such, right principles have little hope.

On Wednesday the Holy Father was sufficiently recovered from his indisposition to resume his public audiences daily. However, as some sign of recognition that the present moment is in potency explosive, the Cardinal Vicar has ordered that all Rogation processions shall be confined within the respective church edifices.

Cardinal Rampolla has appointed Mgr. Carinci rector of Capranica College. Cardinal Arcoverde, of Rio Janeiro, is expected here shortly for the consecration of his new co-adjutor, Mgr. Sebastiano Leme, a young, learned, energetic and pious prelate.

The Congregation of Rites announces the introduction of the cause of the Venerable Servant of God, John Robert De Lamennais, a brother of the famous De Lammenais, whose fame was marred by disloyalty to his Church.

Prince Alessandro Massimo, the founder of the Jesuit Instituto Massimo in Rome, himself a Jesuit, was buried this morning amidst universal mourning. Coincidentally the Roman Association of Teaching has just held a public conference where strong arguments were made for the defence of private schools, such as the Instituto, and for the freedom of teachings.

A despatch from Brussels announces the passing by the Chamber of Deputies of a treaty of arbitration with Italy, whereby all questions, not touching the independence, vital interests or honor of the contracting parties or the interests of any third power, shall hereafter be submitted to a court of arbitration. C. M.

Students of Theology in Germany

The *Allgemeine Rundschau* (Munich, May 6) presents an interesting comparison based on official returns of the number of students attending theological courses in Catholic and in Evangelical schools.

"According to figures given in 'he recently published 'Statistical Year-book' for 1910, there were registered in the various Prussian universities during the winter semestre of 1909-1910, 1,183 theologians accredited to

the Evangelical Church, and 893 who are Catholic. Besides these latter, 657 Catholic theologians were reported from the ecclesiastical seminaries of Fulda, Paderborn, Pöplin, Posen and Trier. The statistics of the Year-book, it is well to note, are not complete; no mention is made of the Bishops' seminaries of Limburg, Osnabrück, Hildesheim and Cologne, in which, according to latest reports at hand, there were 113 students preparing for the priesthood. In Prussia, therefore, we find a grand total of 1,663 Catholic theological students as opposed to the 1,183 registered as representing the Evangelical Church. Certainly a noteworthy excess in favor of the Catholics. If to this total one adds the number of Catholic students of theology officially reported from the advanced schools of Bavaria, Württemberg, Alsace-Lorraine and Baden, we have in round numbers 3,350 recorded in the entire empire as preparing for the Catholic priesthood. The latest available report of the total registration of theological students at the evangelical schools throughout the empire (winter semestre 1908-1909) gives their number as 2,115.

"Our readers may be interested in a further possible analysis of the figures entering into these totals. In 1910, 2,455 Catholics completed the course in the secondary schools in Prussia. Of these *Abiturienten*, as the Germans call them, 2,128 finished in the *Gymnasien*, of whom 549 matriculated for theology in some advanced school; 215 finished in the *Realgymnasien*, of whom three later began the study of theology; and 112 finished in the *Oberrealschulen*, of whom one entered a theological school. The total registering for theology, 533, represents practically 22½ per cent. of the *Abiturienten*. In the same year only 5½ per cent. of the Protestant students who finished their course in the secondary schools went on for theology.

"Bavaria publishes no official statistics regarding the religious affiliations of the *Abiturienten*. Still, an examination of the records of the individual schools of secondary training enables one to put the number of those finishing their course in that kingdom at 1,523, of whom 993 were Catholics; 301 of these latter, or 30.3 per cent., took up the study of theology. Of the 461 Protestants, only 47, or about 10 per cent., followed their example. Similarly in Württemberg there were 191 Catholics among those completing the *Gymnasien* courses, 29 per cent. of whom, or 64, elected to follow the theological course, while 52 evangelicals of the 444 graduating, or 11.7 per cent., did the same. In Baden, 350 Catholics, as opposed to 339 evangelicals, received the certificate given to those who succeed in passing the final tests in secondary schools, 83 of the former and 20 of the latter turned their thoughts to theology, that is, 23.7 and 6 per cent., respectively. Among the 112 Catholic *Abiturienten* of Hesse 16, or 14.3 per cent., as compared with the 26 of the 331 evangelicals, or 7.8 per cent., took up theology.

"Lack of data in other German states forbids us to complete the comparison; failing official statistics of any kind we can merely guess at the relative proportion of Catholics and Evangelical Protestants who choose theology as their life profession from the number of theologians registering as natives of these lands. The comparison, as far it goes, is remarkable for the large percentage of Catholic students who enter for the ministry. In every case its excess over that of the students of the Evangelical Church is notable; strange to say the lowest percentage on the Catholic side is larger than the highest reached by the Evangelicals. No wonder that

the last report (winter semestre 1908-1909) shows a total of Catholic students of theology more than one and one-half times as great as that of the Evangelicals, 3,350, as compared with 2,115.

"One other interesting details may be noted: 992 of the native born students registered in the Prussian universities in 1908-1909 were children of Evangelical ministers, the total number of native born Evangelical students in that year being 14,055. Taking this fact as a basis it is easy to conclude that from 1,700-1,800 students at the different universities of the entire empire hail from similar homes. The Evangelical Rectory is, therefore, no inconsiderable source of supply of students entering the advanced schools in Germany. To be sure no such source exists where Catholics are concerned, and students of statistics ought to be mindful of this, when, as not rarely happens, they draw proof of Catholic inferiority in an educational way from the study of the registration of the various universities of the empire."

Father Fidelis Stone in Buenos Aires

BUENOS AIRES, April 15, 1911.

The arrival here of the Very Rev. Father Fidelis, C.P. (James Kent Stone) almost coincided with St. Patrick's Day, and his coming was most opportune. After the usual service, he appeared in the pulpit and delivered an impressive address to a record congregation. Father Fidelis was practically the pioneer of the Passionists in Argentina. Thirty years after his first visit, he returned to take charge of Holy Cross. The beautiful church and monastery stand on the site where a makeshift chapel was placed by Father Fidelis in the olden time. But the importance of his address was in the statement that Holy Cross was now "an autonomous Passionist Province, and it would remain the Irish church of Buenos Aires as long as there was an Irishman or a man of Irish descent in the country." In view of certain rumors to the effect that the English speaking priests were to be withdrawn or replaced by Italians, this solemn declaration was most welcome.

We have just had a heavy rain storm, which has done immense good, as up to last week it was not possible for the farmers to plough, so hard was the ground after a long drought. Things were beginning to assume a very depressing aspect, but the rain has revived hopes for the next harvest. Though rather late in some cases, the farmers may now start the work of the agricultural year, which it is to be hoped will result in bumper crops. Failing such crops this year the country will stand face to face with a crisis of uncommon severity.

The American papers have bristled lately with glowing descriptions of Buenos Aires, Argentina, and the glories and prospects of these geographical entities. The articles, well written, are not, perhaps, intended to deceive, but they do deceive. The writers may not mean anything but good. As a rule, they do nothing but harm, and they never know the extent of the mischief resulting from their stories. Anyone who has an idea of setting out for this El Dorado should not do so without proper preparation, and "proper preparation" means a good command of Spanish, a good deal of ready money, and an immense amount of training or special knowledge of something available in the labor market. All knowledge is subordinate to a knowledge of the language. Adults rarely or never acquire a thorough knowledge of Spanish, because the *idioma nacional* is not easy of acquirement. E. FINN.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, JUNE 3, 1911.

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NOTICE

The editorial rooms and the publication office of AMERICA have been removed from 32 Washington Square West, to Nos. 59 and 61 East Eighty-third Street, to which address all communications must hereafter be sent.

The Judges and the Law

The recent decision of the Supreme Court of the United States, ordering the dissolution of the richest and most powerful capitalistic corporation in the world, and the interpretation of the Sherman Law, on which it was based, upholds the reputation of the judicial branch of our government for wisdom and integrity. On the one hand the resources of the organization under trial were practically illimitable; on the other, radicals were clamoring loudly for literal interpretation of the law, which would make it bear on the just and unjust alike. The judges so interpreted the Sherman Act that it discriminates only against such combinations as endanger legitimate competition, and thus vindicated justice and common sense. It is fortunate for the stability of our institutions that we have a court of last resort whose adjudication is above suspicion, and is final.

There is another aspect to the Standard Oil case which is less satisfactory. Attorney-General Moody announced the prosecution in January, 1906, and in November of the same year dissolution proceedings were instituted at St. Louis. First testimony was taken at New York, September, 1907, and final testimony in Chicago, January, 1909. The Government filed its brief in March, arguments opened in April, and the Standard Oil combination was declared illegal and ordered to be dissolved November, 1909. The defendants appealed a month later to the Supreme Court, which heard the appeal in March, 1910, and ordered the case reargued.

The rearguing of the suit opened the following January, and the final decision was rendered May 15, 1911.

More than five years intervened between the institution of the proceedings and the judgment, thus reminding one somewhat of *Jarndyce v. Jarndyce*. The law's delay in this case of criminal prosecution is as notable as it is lamentable, but this was essentially a civil suit. It is not very encouraging that the adjudication of a case on which a thousand interests were depending should be so protracted. Legislators who are wasting much time and energy on the subject of the Recall of judges had better devote their powers to devising a system by which legal procedure can be expedited. It is not the judges with whom the people are becoming exasperated; it is the hampering legal technicalities that protect the criminals and tie the hands of justice. And ultimately these are made, not by the judges, but by the legislators.

Mexican Catholics Astir

It is now well-nigh half a century since Catholics as such made any showing in Mexican politics. For thirty-five years, after the acknowledgment by Spain of Mexican independence, they took their turn, more or less irregularly and spasmodically, it is true, in managing the great affairs of state; and bishops and priests were not wanting who showed a fair measure of political ability whenever they had a chance to display their powers as members of some of the innumerable juntas and other governing bodies which have so often soared skyward and exploded in a shower of sparks, followed by darkness, during Mexico's troubled history. That ecclesiastics should take so active a part in secular affairs did not then seem incongruous to the Mexicans, for in the days of Spanish domination some of the most illustrious viceroys, and others that were not, had been churchmen.

When the Constitution of 1857 was adopted (just as Constitutions are wont to be "adopted" by so many of our Latin-American friends), the power of the clergy in public affairs suffered an eclipse, and the Catholic laity, who were accustomed to the leadership of the better educated and more public-spirited ecclesiastics, were bewildered and lost in the mist. Then came a brief era of phosphorescent brightness in the time of the so-called second empire, that of Maximilian of Austria, who offended the "advanced" elements of the country by his religious stand, and scandalized the devout by his latitudinarianism, the while Juarez was flitting hither and thither through the mountains and plains, and preparing to shoot the unfortunate Austrian on the hill of the bells at Queretaro. As the Catholics had stood with Maximilian, although they had begun to edge away before the final blow from Juarez, they fared ill when the Zapotec Indian found himself the undoubted master of groaning and bleeding Mexico.

Since the triumph of Juarez in 1867, Catholics have counted for nothing in political campaigns and at the

polls. If any have crept into important offices, it has been in spite of their being Catholics, rather than because of their religion. We are not speaking of those Catholics who go to church to be baptized, and go a second time to be married, and visit it a third time for a short pause on the way to the cemetery; for, as far as promoting Catholic morality is concerned, it makes little difference whether such Catholics as these are in politics or in the bridewell.

All sorts of petty vexations are to-day on the Mexican statute books against Catholics, and especially ecclesiastics. An American priest, for example, who chanced to visit the City of Mexico was admonished by his alarmed Mexican friends that to display openly on the public street that offensively religious emblem commonly known as a Roman collar and stock exposed him to arrest, for it was "unlawful." However, he took the risk, having first made a short memorandum of his last wishes. His positively harmless (not to say foreign) appearance must have stood him in good stead, for after a swift promenade through the busiest part of the city, he returned in safety to receive the hearty congratulations of his delightfully disappointed friends.

It is against such and weightier grievances that some earnest Catholics in Mexico have decided to raise their heads after skulking so long in silent obscurity. Now that all things on the wrong side of the Rio Grande are at sixes and sevens, may not the clearing away of rubbish include the removal of some of the hateful provisions against Catholics? Will the Catholics of Mexico hear the appeal and work together for an amelioration of certain conditions? The practical Catholics have so generally held aloof from practical politics for nearly half a century that the task will be stupendous, yet it can be done. The bitter religious feelings of a former generation ought not to prevail when the watchwords are reform and liberty.

The Phenix

When the French Government added to its other crimes the seizure of all the ecclesiastical seminaries, a wail went up from the disconsolate remnants of the faithful: Where are we going to get priests to administer the sacraments? Is religion to die forever in France? They forgot that they were Catholics and Frenchmen. Indeed, if there is anything a Frenchman wants it is an opportunity to do something original, bold and brilliant. In the foreign missions where they have had a free hand their achievements have been almost romantic in their character, scope and success. A similar opportunity has now come to them in their native land. They are no longer to be functionaries paid to sit in their sacristies and do nothing, but splendid priests fighting a paganism in their own country as bad as, and in some respects worse than, that of the brown men and the yellow men and the black men at the ends of the earth. Nor

will they lack warriors for the fray. The ranks will be full and the soldiers better equipped than those whose places they take. Eager applicants who rejoice that they are to have something to suffer in their priestly careers, are now knocking at the doors of the seminaries, which, in spite of gloomy forebodings to the contrary, have been organized and, though poor, are all the better and more efficient for that reason. Not only are the young and generous Catholic youth of the nation hurrying thither, but at their side are mature men who in the recent troubles have been devoting themselves to social and charitable work, and who are now seeking something nobler and higher and more apostolic as an outlet for their energies. The scions of nobility as well as the sons of the *bourgeois* are seated side by side on the benches, and colleges whose students hitherto never dreamed of the seminary as a field for their ambition are sending aspirants thither for the great and holy and patriotic work of the redemption of their country.

Catholic France, which did so much for the Church in the past, needed only the touch of trial to bring out its most glorious characteristics. It will rise again from its ashes, more resplendent with victory than ever before.

Alsace-Lorraine

Despatches received late in May announced that a new shift of sentiment on the part of the members of the special committee of the Reichstag considering the bill granting autonomy to Alsace-Lorraine had brought about its acceptance. Thus approved it had still to be referred back to the full house for the final action of that body. This favorable outcome following a discussion of the proposed measure that has continued since the Christmas holidays seems finally to make it certain that the combined provinces are to be released from the somewhat autocratic régime under which they have been held since France ceded them to the new German Empire upon the cessation of hostilities in 1871.

The bill providing for home rule for Alsace-Lorraine was originally a Government measure, and its proposed enactments failed from the start to satisfy any section of the Reichstag. Conservative members found it too liberal, and liberal members thought it too conservative. The perplexing language question entered into its consideration; there was a contention regarding the franchise, regarding the manner of selecting the administrative head of the new state and his tenure of office; the relative place it was to hold in the Senate of States composing the Empire was a stumbling block. Consequently, hardly a substantial feature of the draft of the bill laid before the special committee in the beginning has escaped sharp criticism, or has been accepted without amendment. Time and time again the report has been sent out that no agreement could be reached, and that the bill would eventually be rejected by the committee. Indeed, only a few days before

the receipt of the despatches mentioned above, a statement was published that this had been done, and that the draft embodying a constitution for the combined provinces would be reported unfavorably to the Reichstag.

Following ordinary procedure the favorable vote of the committee ended the matter, and late in the evening of May 23 the Reichstag adopted its report on the new constitution. In this instance the notable diversity of views among the parties concerning the measure of autonomy which ought fairly to be conceded to Alsace-Lorraine, after the forty years of probation through which those provinces have passed, rendered judgment on the final action of parliament extremely difficult. Unquestionably much depended on the attitude to be taken by the representatives of Prussia in the final discussion of the measure. As a part of the new German Empire, though nominally an imperial province held in common by all the German States, Alsace-Lorraine has been practically ruled by Prussia, and in the autonomy question the influence of Prussia has worked against the full emancipation of the provinces. The reason is obvious. As an autonomous state Alsace-Lorraine will be entitled to representation in the Bundesrath, the Senate of States forming the Empire. In that body her delegates will probably side with the south German states, headed by Bavaria. The religion and character of the people lead one to affirm this. And Prussia recognizes that such a contingency spells stronger opposition to Prussian domination in the affairs of the Empire.

The Chamizal Dispute

While old General Juan Navarro was awaiting court martial for the surrender of Ciudad Juarez and Francisco I. Madero was about to go to the capital as advisor to Provisional President de la Barra, and General Figueroa was massing troops to attack that same capital, commissioners from the United States and Mexico met in El Paso, Texas, to settle in a friendly way a dispute which has been bandied about by both countries for upwards of fifteen years, although the origin of it goes back to the days of the Spanish domination.

The Chamizal tract on the bank of the Rio Grande was purchased from the Spanish government in 1818 by a certain Ricardo Bruselas, who so disposed of his property that by 1873 it was owned by Pedro Ignacio Garcia. In that year a violent freshet in the Rio Grande changed the river so that about five acres of the Chamizal were on the east bank, while a few miles further down about an equal part of Texas was on the Mexican side of the stream. At the time of the flood in the river, Garcia made no representations or remonstrances, fearing, as he said, that the Americans who seized the land might do him grievous injury. It is worthy of remark, however, that El Paso, Texas, as far as the little village at the ford of the Rio Grande could be called even a village, held out no promise of developing within fifteen

years into a very important place, with brilliant prospects for the future. When, therefore, Garcia had gained sufficient courage to go to law, twenty-one years had passed and El Paso's importance as a commercial center was recognized.

The question was taken up diplomatically, and like most such, has outlived nearly everybody closely connected with it at the outset; but now, the final termination of the end looms up vaguely on the distant horizon. The treaties of 1848 and 1853, and the conventions of 1884, 1895, 1900, 1905 and June 24, 1910, with a supplementary article of December 5 of the same year, bear upon the Chamizal. The United States commissioners admitted away back in 1895 that when the boundary was traced in 1855 the Chamizal was on the Mexican side of the river. The Mexican civil engineer, Emiliano Corrella, insists that since the Rio Grande left its bed in 1852 it has advanced some 2,500 feet towards the west, and, what is of far greater importance, this progress has not been the slow and gradual process of erosion, but a sudden and violent change of course. To this the United States commissioners reply that the "violence" of the change of course consisted in breaking down, dissolving and carrying to the American side great blocks of sandy soil which, after being deposited, dried out and became available for habitations; but on no occasion did the river leave its bed and mark out a new and permanent channel as the result of a freshet. They add, further, that from 1852 to 1894 Mexico tacitly admitted that the tract in dispute was United States territory, for no protest was entered against the jurisdiction exercised over it by the United States authorities.

What will be the result of the decision? First, it will put an end to the controversy, for it is to be accepted by both parties as final. If Mexico wins, it will come into the possession of what is practically a part of a United States city whose value is put at a million and a half dollars. How are those people to accustom themselves to Mexican rulers, laws and customs? If Mexico loses, they are to be blamed who, while the damage was doing, remained dumb when a timely protest might have saved their Chamizal. Should the decision be unfavorable to the United States, the one thing, the only thing, to do is to reproduce the Gadsden plan in miniature and buy off the successful competitor.

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There is a paper in New York known as *Moving Picture News*, which is published by the Cinematograph Publishing Company. In its issue of May 6, 1911, we find a notice of a film which was released on May 13. It is called "The Nun," and in the short description of what it connotes we find that it is a vile, indecent, immoral and sacrilegious representation of a story which we would not dare to even hint at to our readers. We merely call the attention of parents to the kind of entertainment

their children are exposed to at these picture shows; we call the attention of Catholic societies to it also, and ask them to utter not only an angry but an effective condemnation of such villainous things, to which we feel like calling the attention of the police. At least in one part of the country the authorities are doing something. In Harrisburg, Pa., in virtue of the McNichol Act, Chief of Police Ziel appeared the other day at two local picture theatres and directed the suppression of the films entitled "The Nun" and "The Conflict." But why are not the exhibitors themselves suppressed? Why are these violations of public decency made possible? Why should there not be McNichol Acts everywhere, only more drastic than the present one seems to be?

On the 30th of April the Jesuits of Brussels celebrated the seventy-fifth anniversary of their great College of St. Michel. It is a splendid establishment, situated on the Boulevard Militaire. Architecturally, the edifice is an ornament to the city. From the day when the college began in its humble way, seventy-five years ago, to labor for the intellectual and moral well-being of the people, it has assuredly achieved some measure of success; but the *Gazette* of Charleroi does not think so. "We hope to see the day come again," it says, "such as the world knew between 1773 and 1831, when the present owners of these fine buildings will be ousted, and their property devoted to some work of public and social utility." Evidently there are some Portuguese in Belgium.

A few months ago the fabulously valuable British crown jewels were removed from the Tower of London to some unknown place, where they were guarded until their usual place could be more carefully protected against violence or cunning. The new cases in which they are to be exposed to view are most elaborately devised to prevent any mischance. At the suggestion of danger, the guard on duty has but to press a button and a steel shutter covers every show-case. If any undue pressure is exerted on the metallic points of the cases, ear-splitting gongs begin a dreadful din in all the apartments of the exhibit. On hearing this noisy notification, the guard pulls a lever and an iron door slips into position and blocks every doorway opening into the treasure chambers, thus trapping whoever was desperate enough or careless enough to get too close to Britain's jewels.

The present Constitution of Greece is being revised, and in it is a provision prohibiting the translation of the Scriptures into any dialect without the sanction of the Patriarch. The British Bible Society has protested, pointing out that Greece is the only country in the world where a version of the Bible in the popular language is forbidden.

LITERATURE

The Fairy Tales of Mr. Kipling

What seems to us to be a shrewd and clever generalization concerning a wide variety of stories is Mr. Brian Hooker's article, "The Later Work of Mr. Kipling," in the *North American Review* for May. Few authors have dealt with as many different and strongly contrasted characters, situations and sides of life in such a various manner and so voluminously as the wonderful writer who may still be said to be in his prime after a quarter of a century's enjoyment of international popularity. If Mr. Kipling's voice be merely that of sounding brass and destined to early neglect in the searching estimate of posterity, his name will live at least as that of one who boldly challenged his age and marched amid the acclamations of nations into the first place among its literary prophets. It is a picturesque episode in literary records. Many of us may be tiring over his performance; but we still revert with wonder to the young man who came out of India in the early nineties and conquered obscurity at the first cast. It is no slight achievement, even for older and better trained men; and, if the youth's dazzling weapons should reduce themselves in time to a simple sling and stone, they will not perhaps for that reason be the less remarkable.

Mr. Hooker, in the article referred to by us, admits that the popularity of "Life's Handicap" and "Plain Tales" has not been duplicated by that of "Actions and Reactions," or that of "The Jungle Book" by his Puck stories. But he denies that the diminishing favor of the public is a sign of waning art in the novelist; it is rather, he holds, a sign of a changing and growing art, with fewer surface attractions than the earlier manner, but richer and deeper; yet organically identical with it by reason of his unswerving belief in the need of law, order and discipline in the conduct of individual and national life. Mr. Kipling is not hampered by poverty of art which repeats itself to the degree of tastelessness. He plays the same theme with a master's variations; only the public does not always recognize the theme in the new variation, and the temporary puzzlement occasions lack of interest for a time.

Such is the general sense of Mr. Hooker's admirable paper. Mr. Kipling has worshipped the Empire, "because it means to him law and order upon earth and men laboring honorably in their degree; he cannot conceive the man who rather than be second in Rome would be first in a little Iberian village, except with pity or contempt. Discipline is to him the one fulcrum strong enough, and labor the one lever long enough to move the world; and the one place where a man may stand is that man's appointed station in the strategy of things." This is a virile message, we confess, and one which the world, with its weak babble about individualism, needs badly. While we give credit to Mr. Kipling for his consistent and entrancing presentment of it, we have always deplored his reticence concerning the ultimate basis of all law, order and discipline in the spiritual recognition of the Divine source and sanction of this trinity of forces holding the world together. For a Japanese pagan, self-discipline and self-immolation, for that impersonal thing called the State, may be heroism; he is a child of undeveloped intelligence in whose imagination the State looms as a god in a manner analogous to the way in which a master, though ignorant and dissipated, stands as a god in the eyes of his faithful and self-sacrificing dog. But for a Christian, a similar degree of heroism, with no stronger motive behind it than an expressly exclusive attachment to the State or the service, savors of fanaticism or levity, simply because, in the larger outlook of Christian civilization, it lacks intelligence; and, though beautiful in the abstract, is shockingly out of the proportion which reason demands between cause and effect.

However, it is not our main intention to discuss the philosophy

of Mr. Kipling's message. His reticence may only be the boy's crude shame of introducing his religious experiences into conversation of even the most intimate kind. A public teacher should be above such a weakness, or else forego the office of artist, whose mission is a poor thing indeed if it is not spiritual. Still we owe a great deal to the writer who, in the words of Mr. Hooker, "has nothing but scorn for the skulker, the egoist who whines at the rules instead of playing the game, and the reformer who sees in anarchy a short cut to the millennium"; who "with all his breadth of sympathy is never by any chance on the side of the outlaw."

The particular feature of Mr. Hooker's article, which interests us, is its endeavor to correlate Mr. Kipling's latest books, "Puck of Pook's Hill" and "Rewards and Fairies," with the rest of his work. At first glance, they seem to be complete departures from the author's previous train of underlying thought. No one would be likely, on superficial grounds, to connect these bright admixtures of fairy fancies and facts of history and archeology with "The Day's Work" or "Captains Courageous." The ordinary reader would be in danger of finding them defiant of all classification with the other volumes on the Kipling shelf. Yet Mr. Hooker makes the effort to trace their cousinship with all that has gone before; and, we think, not without success.

He points out that the striking difference is one of treatment, purely modal, a triumph of artistic versatility, rather than the tearing away from an old idea and the breaking of new ground. Mr. Kipling still clings to the message which he has already delivered in so many divers tones. Law, order, discipline—these are still the words he flings out in the market-place. "Puck of Pook's Hill" and "Rewards and Fairies," says Mr. Hooker, "go back into the making of England in the same way that 'Stalky & Co.' goes back into the boyhood of the Englishman." There is something attractive in this view and, to the mind that worries after keys and universal formulas, this ingenious solvent of the reviewer will very likely be welcome and useful. It is not impossible that the later Mr. Kipling may have consciously kept himself in strict alignment with the earlier and more popular. We are willing to look on it as a probable contingency. But even then the genesis of this new handling of an old message clamors for further explanation. On this we venture to make a surmise which, if it should be abroad from the truth, may not be wholly devoid of interest.

Lionel Johnson is the last man anyone would associate in thought with Mr. Kipling. The one is academic, sensitive, retiring and spiritual; the other, materialistic, precocious, forward and not over-reverent towards literary traditions. It is hard to see how they could tolerate each other. Nevertheless we suspect that Johnson admired the genius of Mr. Kipling and that the latter took the young poet seriously enough to follow his advice in the important matter of giving a new direction to his pen.

In "The Art of Thomas Hardy" Johnson has occasion, in one of the chapters of that brilliant masterpiece of criticism, to enumerate the many suggestive names of places in Dorset; after which occurs this striking passage: "It would take years to discover how much history is hidden away in these names: what memories of old houses, what stories of Catholic devotion, what records of Norman pride, what monuments of Saxon labor; and, earlier than all, what dim traces of Celtic worship, civility, and war. Antiquaries give their lives to the discovery of these things: archeological bodies discuss them. . . . But there is no life in the results of these researches; none, in the collections of museums: and the writers of imagination, who might devote themselves to the animation of this buried past, so rich, so romantic, so real, are busy with Morbihan or Dinapur."

If this paragraph never came into the notice of Mr. Kipling we submit it as an instance of rare and very remarkable coincidence. Here we have Lionel Johnson referring explicitly, as far back

as 1894, to Mr. Kipling, and finding fault with him for not using his literary powers in the very fashion in which they have been exercised in recent years in "Puck of Pook's Hill" and "Rewards and Fairies." These two collections of stories are best described in Johnson's words: they are the animation of a buried past, the imaginative infusion of life into dry antiquarian lore, the springing forth into flesh and blood and motion of the skeleton relics of dusty museums.

We do not care to attach too much significance to Johnson's words, or to see an inevitable connection between his complaint and Mr. Kipling's more recent experiments in fiction: but, as a hint or cue, the quoted passage has had its wisdom justified by the event, whether or not Mr. Kipling ever heard it or listened to it. There is no doubt that, together with the illuminative criticism of Mr. Hooker, Lionel Johnson's words supply adequate data for an intelligent reading of Mr. Kipling's latest work.

JAMES J. DALY, S.J.

Freddy Carr and His Friends. By Rev. R. P. GARROLD, S.J. New York: Benziger Bros. Price, 85 cents.

Freddy Carr's Adventures. By Rev. R. P. GARROLD, S.J. New York: Benziger Bros. Price, 85 cents.

That little masterpiece of character delineation, "Freddy Carr and His Friends," has been before the public for several months, and has received the welcome and appreciation which it merits in the largest possible measure. It is not necessary, therefore, to give it an extended notice now.

The sequel brings the story to a satisfactory ending, and the two volumes together form a fine study of boy character; so fine that I am at a loss to name any book about boys which is quite as good. The sense of justice, so strong in youngsters, is brought out in every chapter, and the boy's standard of measurements and values, so different from that of the grown-ups, is ever in evidence.

Chapter VII, "A Prelude in C Minor," is one of the most remarkable chapters in boy character study I have ever read. There are genius and inspiration in every page of it. Freddy's interview with the Rector, ending in the severe trouncing inflicted upon that unhappy youth, is a passage which for truth and insight stands in a class apart in literature having to do with child life. When Freddy sets down his feelings while receiving the memorable "licking" from the Rector, the truth of it all takes away one's breath. Here is the remarkable passage:

"Now that licking gave me new ideas on a lot of subjects. In the first place, it was quite a revelation as to what a licking could be, and with all due respect to Father Lonely, he was a baby beside the Rector. And in the second place, it was the first time in my life that I'd absolutely made up my mind to do a thing and then found that I couldn't. I went in grinding my teeth together, and absolutely determined not to make the smallest sign to let him see that I cared, and yet before it was half over I was not only crying, but actually howling for mercy. In the third place it made the whole business of fooling Mr. Pinner look quite different, and I saw that I'd been going on with what I thought was wrong all the time partly from being afraid to say so and partly from wanting to please Jimmy. It did me a lot of good, but it certainly was a most terrific leathering. Unfortunately I lost count of the number of whacks after a bit, but I should think it was a record, or pretty nearly."

However, when everything is said that can be said of the character-drawing, the wit and humor, the dramatic situations to be found in "Freddy Carr's Adventures"—and in this respect it would be difficult to overpraise Father Garrold's work—attention should be called to the startling fact—startling in view of the get-up of the book—that Freddy Carr is a book about boys, but hardly for boys. It is to the grown-up man and woman that these stories will appeal, and so appeal that once they start

reading they will not willingly lay these volumes down. To the average youth, they will possess only a mild interest. Boys like their heroes to be heroes all the way through, and their villains to be villains all the way through. In Freddy Carr truth to life stands in the way of idealism; and all boys are born idealists. Boys do not at all like to have their heroes laughed at. Freddy Carr is holding himself up to ridicule for page after page. It is only when, with advancing years, we have been disillusionized that we can appreciate a character like Dewsberry and like Freddy Carr himself. Boys will be satisfied with neither; and if they read the book at all, will, quite as likely as not, most admire Bryant, who is certainly, however clever, the arch-villain of the story. Bryant, as I see him, is a young Bohemian, a creature of impulse. He is as fine a character study as Steerforth in "David Copperfield"—and as dangerous.

The author should change the juvenile title, and the publisher the juvenile cover of these books, and send them forth for what they are: splendid and profound studies of boy life.

FRANCIS J. FINN, S.J.

The War Upon Religion. By Rev. F. A. CUNNINGHAM. Boston: Pilot Publishing Co.

It was recently asserted at a public gathering that American Catholics have not yet produced a strong and original book. A goodly list could be produced in refutation, but, were there no other, the book before us would suffice. It is a thoughtful, comprehensive and finely coordinated account of "the struggle of the Church against the spirit of Anti-Christ incarnate in all the movements of error from the sixteenth century until our own times." Protestantism is shown to be at once the heir of the earlier heresies and of Caesarian absolutism, and the progenitor of modern rationalism, scepticism, revolt against religious authority, and of that system of government centralization which usurps the functions of the Church, absorbs the individual and strives to hold in its grasp the reins of all human activities. Through all these operations, be they by word or work, in literature or legislation, there is evident unity of purpose:

"In following up the various assaults made by the Gates of Hell upon the Church established by Christ, one is struck by the absolute method and order they betray. There is a mind behind them all, and that mind has been working vigorously for nineteen centuries. Arianism, Manicheism, the Paganism of the sixteenth century, Protestantism, were all conceived along religious lines. With the French Revolution, born of Deism in England and Rationalism in Germany, there came into view the spirit of Paganism, which has set itself against Christianity for over a hundred years. Arianism, Protestantism, Paganism failing, the new religion of degeneration takes on a darker, a more repellent aspect. It no longer hides behind religious phrases, but comes out into the open, and those who can read its character have called it Satanism."

Protestantism, in rejecting the only power that held the sanction of Divine authority for the Bible and Christian tradition, opened the floodgates of revolt against all that was sacred in morals and religion. The same logic that prompted Luther to deny the authority of Christ's Church enabled Socinus and Voltaire to deny the Divinity of Christ Himself, and the Hegelian philosophic brood to deny the Personality of God and deify humanity. Meanwhile the State, eagerly reaching out to grasp what ecclesiastical authority had lost, established Gallicanism in France, Josephism in Austria, and a similar dominance over the Church, her ministers and ministries wherever it could compass it, be the ruler a Bourbon, a Tudor, a Hapsburg or a Hohenzollern. The result was the Voltairianism, speculative and practical, that inspired the French revolutionists and their offspring, and still inspires the forces which in schools, universities and legislatures, by press and platform and multiplex literary propaganda, are working for the overthrow of

Christianity not only in France, Italy and the Spanish peninsula, but throughout the Christian world.

The Catholic reaction was met by the expulsion of religious orders, the fettering of hierarchy and clergy, and the secularization of schools and religious institutions. This process in Germany was called the *Kulturkampf*. The exposition of this elaborate attempt to establish State Absolutism on the ruins of religious liberty forms a most instructive chapter, illustrating not only the motives and methods of anti-Christian warfare, but how they can be successfully combated by intelligent organization and manful resistance. The latest social and political developments of "the war upon religion" are treated with clearness of vision as to facts and purposes, and the whole book, of which we have given the merest outline, has a breadth and depth of view and a directness of application to present needs that will demand further consideration.

It is regrettable that the printer and proof-reader have done their work indifferently. This matter will, no doubt, be remedied in the second edition, and we would suggest that Belgium and other fields of anti-religious warfare be added to its scope. It is a work which we heartily commend to our readers and trust will be disseminated widely.

M. K.

The Residuary Sect. By BIRD S. COLER. Brooklyn, N. Y.: The Eastern Press, 445 55th street.

"The Residuary Sect" is Mr. Coler's second pamphlet on the School Question. It shows in a very forcible manner the impossibility of an agreement about the quantity and quality of the religious teaching that might be admitted in the public schools. Protestants will not agree with each other, Catholics will not agree with Protestants, the Jews will not agree with either, and the Socialist will throw out all religious instruction.

This second contribution to the discussion is in the form of an answer to a letter which had been evoked by the initial pamphlet on "Socialism in the Schools." The objections are fairly and squarely and satisfactorily met; and the conclusion is unavoidable, viz.: that there is no other way out of this controversy than that of separate schools.

* * *

Education in Sexual Physiology and Hygiene. By PHILIP ZENNER. Cincinnati: The Robert Clarke Company. Net \$1.00.

We have but one fault to find with this unpretending, yet valuable little book. Dr. Zenner agrees with a large number of prudent educators when he emphasizes the need to-day of an explanation of the problems he discusses couched in terms which are adapted to the age of children to be instructed. But a Catholic teacher will consider his booklet defective because it dwells almost entirely on the physiological side of the matter. His experience will have assured him that instruction on the delicate points touched upon by Dr. Zenner will be generally fruitless unless the entire education is based upon and permeated by religious principles and motives. In no other detail of a child's training is the ethical and supernatural so invaluable an aid as precisely in the warnings to be impressed upon the child mind in the matter handled here. Perhaps Dr. Zenner will answer that his book is intended to be a message from a physician to his people, and that he had no mind to do more than suggest some "modes of instruction that tend to make a pure mind and the imparting of knowledge that helps to safeguard the individual." This would mean, no doubt, that his little manual is to serve rather as a guide to teachers, who are to use its aid in their own way in communicating the instruction that ought to be given. Understanding this to be the mind of the eminent Cincinnati physician, one may cheerfully welcome his book as a great help to parents and teachers. He handles an extremely delicate subject in an eminently modest way, and he presents a fine example of how to deal with the physiology of the question without doing harm.

* * *

EDUCATION

Immediately following the reopening of Parliament in Italy there will come up for consideration a bill already favorably spoken of in the Chamber of Deputies and, with certain slight changes, equally well thought of by the Senate. We refer to the new Public School Law which, according to the friends of the Government, embodies the most serious effort made in Italy since 1860 to develop general school facilities for the people. The purpose of the bill is, as the preamble accompanying it affirms, to provide new schools, to put existing schools into better condition to do the work required of them, to increase the number of schools for adult illiterates, to introduce compulsory schools for soldiers, and to furnish money for the building of school edifices in towns and villages. As we know, the percentage of illiterates in Italy to-day is 40, although compulsory education has been in force since 1877. This condition of affairs is due to the fact that popular education has been subject to the control of the communal authorities, and these have not had sufficient funds at their disposal to attend to its development properly. Therefore the State proposes to take up the work and not merely provide ways and means, but to make effective the compulsory feature of the educational laws as well.

* * *

In the new legislation the Government proposes to create in each province an independent school board, which shall have complete charge of all public schools in the smaller towns and in the villages of the province. These boards, though local in character, will be in direct touch with the Government, and in each instance will be organized under the presidency of the Rector of the university of the province. The larger cities will administer their school affairs as they do at present, the contemplated legislation not affecting them. However, cities having a population under 10,000 will be allowed to give up the privilege of such administration and to hand their schools over to the provincial board should they wish to do so. The various municipal communities will continue to pay the school tax thus far assessed against them, the further funds required by the new law being provided by the State.

* * *

It has not been easy for the Catholics of Italy to determine the attitude to be adopted in regard to the proposed legislation in school affairs. They, of course, are heartily in accord with the proposal in as far as the widening of opportunity for popular education is concerned, and thus far they are ready to further the policy outlined by the State. The admin-

istration sections of the new bill, however, are not satisfactory to Catholics in general. A goodly number are of opinion that State control of the elementary schools will mean a de-Christianizing policy in the schools, an evil easily enough avoided under the system of communal control hitherto in vogue. Time alone will tell whether this judgment is well founded, though experience in other lands makes for its truth.

* * *

At present the various communal districts of Italy expend 140 million liras on popular education, and the State adds to this sum 21 million. When the proposed legislation will have become effective the State will add to its appropriation 16 million liras yearly until its gross appropriation will have reached the annual sum of 80 million liras. Thus, in a few years the combined resources of the school fund for public schools will amount to 220 million liras. In addition to this, to make possible the erection of new schools and put those in existence into proper condition for up-to-date school work, the State proposes to grant to the communal districts a loan of 240 million liras in sums of 20 million every year for twelve years. This loan will be non-interest bearing, but the districts sharing in it will be bound to pay back the amount received by them within fifty years. The State, too, undertakes to arrange for an advance in the salary rate of teachers. In military camps and on ships of the navy schools will be opened for soldiers and sailors, and the southern districts of the peninsula, where the need is greatest, will have schools for adults. To provide fittingly for the extraordinary demands for teachers the new law will create, steps are to be taken at once to equip seminaries of training, and it is hoped that the prospect of better salaries and improved conditions will attract many young people to the teaching profession.

The threats contained in the speeches of the two opposition leaders, Vandervelde of the Socialist party, and Hymans of the Liberals, made immediately upon the re-assembling of the Belgian Parliament, indicate a set purpose in both these parties to prevent the passage of the new school law in that land during the present session of the legislative body. It will be recalled by the readers of AMERICA that a compromise agreement entered into by the two sections into which the Catholic majority had been divided on the educational question permitted the framing of a bill satisfactory to both. The proposed measure concedes the compulsory feature in school legislation and provides, too, for State support of religious schools. Hitherto the denominational clause had not been found in provisions made for the public schools

of the country. The introduction of such a clause into the new bill aroused passionate protest on the part of the opposition. In the speeches referred to Vandervelde and Hymans bluntly affirmed it to be the intention of the Socialists and Liberals to use every possible weapon of obstruction to prevent the consideration and passing of the proposed new school law. The defenders of the bill were equally frank in their announcement that they would meet the obstructive tactics and kill them and pass their law. A parliamentary critic, referring to the situation, declares the open challenge of the opposition to have been ill-advised, since it enables the majority to align their forces with full knowledge of the methods the enemy mean to use. Meantime Prime Minister Schollaert, after a lengthy interview with the King, during which unquestionably the proposed school law was fully discussed, made known to the majority his fixed determination to push the bill to a final vote during the present session.

From a report presented two weeks ago to a select committee of the Board of Estimate of New York, appointed to investigate the affairs of the Board of Education in this city, an item of interest to taxpayers may be quoted. According to information gathered by the committee, the annual per capita cost of educating school pupils in the city of New York is as follows:

High School	\$85.07
Training School	90.39
Elementary schools	32.80

The average cost of education is set down as \$45.06. The report explains that these figures include the cost of teaching and supplies, but do not include interest on a permanent investment of \$100,000,000 in school buildings and property. The sum of \$32.80 set down as the per capita cost of educating a child in the elementary schools of the metropolis is suggestive, when one remembers that similar work is done in the parochial schools, and done quite as well in every way if results count for anything, at an average cost of little more than \$11.

The death of Thomas J. Whall, at Reading, Mass., on May 14, leads the *Pilot* of Boston to recall a most important chapter in the history of the parochial schools of that city. It was due, says the *Pilot*, to an incident in the life of Whall, when a schoolboy at the North End, that the parochial school system of the Archdiocese really had its beginning. Monday morning, March 14, 1859, Whall, who was then not quite ten years of age, was flogged on the bare hands with a long rattan cane for thirty-five minutes in the Eliot Grammar School on North Bennet street, by the

sub-master, McLaurin F. Cook, because, being a Catholic, he refused to read a selection from the Protestant version of the Bible. The clergy and the laity of St. Mary's parish, in which young Whall resided, took prompt action and within a few days after the flogging the first distinctively parochial school for boys in New England was opened in temporary quarters. It remained in these for two years, until a school was erected and equipped on Endicott street, beside St. Mary's Church.

ECONOMICS

We quoted last week under "Sociology" the assertion that the increase in value of suburban New York lands is due to the labor and thrift of the working classes who have gone thither to dwell. This is a most mischievous untruth, designed to give these classes the idea that they are being robbed to enrich the landowners.

The mere coming of people cannot of itself give value to land. Had a million or so of working people come into those districts thirty years ago, they would have starved. Nor would work have helped them. They might have given themselves to work of the hardest kind, and have enriched neither themselves nor the proprietors. Profitable work is what people need in order to live and accumulate. The city offering such work will draw them; and the increased value of the land on which they must live is but an accidental consequence of the increased opportunity of work. Whatever extrinsic causality there may be of that increased value in New York suburban property must be ascribed to the opening of fields of profitable labor which drew hither the working population.

What are the newcomers doing? They are working in railway yards and in rapid transit companies, in water, and gas, and electric power works. They are in factories and offices and shops downtown, on the river and the docks. They are in the retail trade that has grown up in the new districts, and a hundred other occupations. They live by the city's extraordinary commercial growth of the past two or three decades; and this which gives them their livelihood gives the increase of value to the land. New York is under no particular obligations to them; but they are under very particular obligations to New York.

How is this sudden expansion of trade, so profitable to us all, to be explained? The volume of trade depends on four conditions, viz.: The capacity of the earth to furnish its material; the capacity of the race to work in that material, either by manufacturing it or transport-

ing it, or delivering it to the consumer; the capacity of the race to consume; and the presence of a suitable and sufficient medium of exchange. The first condition has existed as it is to-day for ages. The second and the third, more remotely, perhaps, for a longer time than we are prepared to reckon. The fourth is what has developed so remarkably of late years.

The medium of exchange, or capital, is gold, which must be in proportion to the trade. The business done on a \$10 capital is insignificant compared to that done on one of \$1,000; and the same is true of capitals of 10 million and 1,000 million dollars. As we showed about a year ago, the vast development of the world's trade, of means of transport by sea and land, of huge industrial undertakings, of immense and costly buildings, is to be attributed to the sudden increase of the world's working capital which began with the gold discoveries in Australia and California, and was swollen to its present condition by the tremendous contributions of South Africa. The huge ships lying at our docks, the miles of railway trains hurrying forward and backward over our continent, the actualizing of the earth's producing power, and of the working and the consuming capacity of the race in the four quarters of the globe, have more to do with the value of lands in New York than any accession of laborers from abroad, who, but for those things, would not be here; and if any workers have a right to take toll of our prosperity, it would be the gold miners thousands of miles away, and they should then take it, not from landowners only, but from all who profit by their toil, down to even the humblest worker.

As for the part the people's thrift plays in enriching the landowner, we shall have something to say next week from a sociological point of view.

PULPIT, PRESS AND PLATFORM

"An English Wife" writes from Brandon, to a recent issue of the *Winnipeg Free Press*, in regard to the controversy agitating some Canadians concerning the marriage laws of the Church:

"With regard to the marriage laws affecting Catholics may I point out that those laws deal only with the children of the Church. They have nothing to do with non-Catholics of any race or creed. If our lawful authorities cannot guide us in these, and other momentous questions, then indeed we shall be as sheep without a shepherd.

"The question of the marriages of a nation is a most vital matter, and from its very nature it is one involving great in-

tricacy at times, which the ordinary person is quite unable to solve or smooth out, though only too ready to criticise and condemn those who study and legislate for that object.

"The Catholic Church does not make these restrictions from any arbitrary assumption. She has the power, and uses it to safeguard her flock, as is her right; but there are some who regard her action as savoring of hardness and despotism, whereas it is entirely for the welfare, happiness and safety of her sons and daughters. Good Catholics and good Protestants have nothing to fear in the matter; bad Catholics, balked of their victims, or delayed in getting them, are the ones to hate and dread the marriage laws.

"Our rulers and legislators in the Hierarchy are not slipshod amateurs or fumbling quacks; they are qualified scholars, skilled students in the science of theology, experts, specialists, using their abilities and learning in a conscientious way. Those outside the Church, who have neither lot nor parcel with her, have surely no right to object to the rules she makes for her own—rules which she openly publishes. Rather ought they to be glad that it is made more difficult for heedless or imprudent people to become the victims of ignorance or wickedness.

"There are now pouring into this country thousands of men, some of whom will pose as free to marry when they know very well they are not; surely it is better and easier to restrict the tying of the nuptial knot than afterwards to try to undo or cut it.

"In the big cities more especially, one sees instances of marriages which ought never to have taken place—marriages which were not solemnized, but perpetrated. Isolated, crude, incomplete accounts of matrimonial tangles, filtering through from Ulster yellow journalism to Winnipeg via Toronto, are like facts boiled down to a spoonful of soupy misrepresentation.

"It appeals to one's sense of humor that the action of Rome in making marriage laws for her children is 'un-British.' Those dreadful contracts made of yore at Gretna Green, and the Fleet marriages were quite British, presumably. A sham minister in England, who, only some two years ago, 'celebrated' weddings which were afterwards found to be totally wanting in legality, was perhaps not un-British. At any rate, if those couples had been Catholics they could not have been so cruelly imposed upon.

"In the fountain head of all British citizenship, the dear old Motherland, many legal lights and also luminaries of the State Church wrangle and contradict as to which half of a married couple is free, and which is not; divorce is increasing;

decrees have been rescinded, and bitter opposition was evoked when the State overruled the State church in saying a person could marry a deceased partner's near relative. It would be like a comic opera if it were not so pathetic.

"There is only one religion that dares in every country, regardless of smiles or frowns, to fight strenuously for the continuity of the valid marriage tie. To sling missiles at her for so doing is rather throwing stones from one's own little greenhouse."

SCIENCE

France recently enacted a law making it a penal offence to raise edible vegetables on sewage disposal lands, because of the supposed danger of poisonous germs being carried and introduced into the human system. Bacteriologists, having made a careful examination of the matter, declare the needlessness of this alarm. They have demonstrated that microbes do not enter the body of the vegetables under any circumstances, though it is possible for them to be entrained along the stem and leaves, but these locations do not favor their existence. Evidences of typhoid and cholera were negative, although a special search was made for such indications. The hardest germs only, such as tetanus, were found, and these are harmless when taken into the system through the stomach.

Nickel-steel has recently found its place in bridge construction. This product was first used in America in 1903. Germany introduced it in 1905. A bridge has been constructed at Oberhausen with a span of 104 feet between supports. The alloy contains from 2 to 2.5% of nickel with a tensile strength of from 123.2 to 143 pounds per square 0.00155 inch.

In spite of every precaution, spherical mirrors, formed by revolving pools of mercury, have hitherto proved unsatisfactory, owing to the unsteadiness of the apparatus used and the consequent rippling of the liquid's surface. The Philippine Bureau of Science now claims to have perfected a device by which this defect is overcome. A triple vessel is employed instead of a single one, and heavy paraffine oil is substituted for mercury. The vessels, of graduated diameters, are telescoped within each other and are separated at the bottom central points by conical pivots of steel. The driving mechanism is a small electric motor. With the oil poured in each vessel to about one-quarter of its depth, the innermost of the three is driven by what is in effect a double liquid friction

drive, the unsteadiness of the system being absorbed by the fluid in the outer vessels. The curvature and consequently the focal length of the mirror is altered by the speed of rotation.

An electric manufacturing house of Germany announces a novel application of aluminium. Electro-magnets are wound with bare aluminium wire, which, in contact with humid air, becomes coated with a whitish film of oxide and subsequently thoroughly insulated. It is claimed that a short circuit is impossible within the coils.

Dr. Paul Aubourg, of Paris, has designed garments for physicians operating the X-rays which will ensure protection from all harmful effects. The outfit consists of a rubber mask with spectacles of a lead glaze, a long blouse made of lead, rubber and bismuth, and thick gauntlets of the same materials.

An output of 1,824 short tons of tungsten, valued at \$832,992, makes that of 1910 the largest on record. Boulder County, Colorado, is the largest producer in the United States, with Atolia, California, a close second. The ore mined in Boulder County is ferberite (iron tungstate). Atolia tungsten is scheelite. The yield for a proportionate area in Atolia was greater than in Boulder County.

The possibility of blistering perfect sterling silver by overheating it during annealing in an oxidizing atmosphere is now fully established. As this blistering cannot be effected with a reducing flame, a new theory has been advanced, that the silver absorbs oxygen energetically with an approach of the temperature to the melting point. The older theory maintained that the blisters were faults of the metal itself, caused by the careless and imperfect melting.

A bulletin just published by the United States Geological survey fixes the commercial value of the metal rhodium at \$155 an ounce. This rare metal is used principally in making high temperature determinations. The bulletin also states that the use of platinum in this country almost doubled during the past year. As the domestic yield has fallen off, the greater part of the metal was imported. The average price paid for platinum was \$29.50 an ounce.

The English consul reports that a chemist of Birmingham has succeeded in solidifying gasoline. The converted mass has the appearance of a whitish jelly. The conversion is effected by adding 1.75 per cent. of soapstone and alcohol. The solid mass vaporizes slowly under the action of

heat, and an economy of 30 per cent. in use is claimed over gasoline in the liquid condition.

F. TONDORF, S.J.

Upon analyzing and comparing the positions in space and the velocities and directions of motion of some of the brighter stars, several so-called flocks have been discovered, the components of which are so very far apart in the sky that community of motion is anything but obvious. Thus Sirius has been shown to belong to a group of five stars in Ursa Major. Another flock is made up of Alpha Cassiopeiae, Alpha and Beta Persei, Alpha Scorpii, Gamma Cygni and Alpha and Epsilon Pegasi.

WILLIAM F. RIGGE, S.J.

PERSONAL

The appointment of the Right Reverend Edmund F. Prendergast, Titular Bishop of Scillio, and Auxiliary Bishop of Philadelphia, is announced as successor to the Most Reverend Patrick J. Ryan in the Archiepiscopal See. Archbishop Prendergast was born in Clonmel, County Tipperary, Ireland, on May 3, 1843. He came to the United States in 1859, made his theological studies at St. Charles' Seminary, Overbrook, and was ordained priest in 1865. He was then appointed assistant at St. Paul's, Philadelphia, and at Susquehanna Depot. Afterwards he became rector of St. Mark's, Bristol, Pa., and served in the same capacity at Allentown, Pa., until 1874, and from there went to St. Malachi's, Philadelphia. From 1895 to 1897 he was vicar general of the archdiocese, and on February 24, 1897, was consecrated bishop. Since the Archbishop's death he has been acting as administrator. When the news of his elevation to the archiepiscopal dignity arrived he was at the altar ordaining twenty-two candidates to the priesthood.

The new Archbishop is very much beloved in the diocese with which he has so long been identified.

In commemoration of his golden jubilee as a priest, and the silver jubilee of his creation as a member of the Sacred College, a magnificent popular tribute has been arranged for his Eminence Cardinal Gibbons, by the committees appointed by the Governor of Maryland and the Mayor of Baltimore. All his fellow citizens, without distinction of creed or class, have united in furthering the complete success of the extraordinary demonstration of the respect in which the venerable Archbishop of Baltimore is held. The exercises will take place in the Fifth Regiment Armory, from 4 to 6 o'clock in the afternoon of June 6. Among those expected to deliver

addresses are President Taft, former President Roosevelt, Chief Justice White of the United States Supreme Court, Speaker of the House Champ Clark, former Speaker Cannon, Senators Rayner and Smith of Maryland, Governor Crothers and Mayor Preston. Bishop Murray of the Protestant Episcopal Diocese of Maryland and churchmen of other creeds are among the members of the Committee on Arrangements.

Sister Mary Joseph Abell and Sister Alexandrine de Butler have gone from the Visitation Convent, at Wilmington, Del., to found a new convent at Ottawa, the first in Canada, where, as at Wilmington, the primitive rule will be observed. They will return to Wilmington in September. Sister M. Joseph is the daughter of the late A. S. Abell, founder of the *Baltimore Sun*, and in 1889 entered the Visitation Community at Georgetown, D. C., where she had been educated.

* * *

At the commencement at St. Joseph's College, Emmitsburg, Md., on June 16, the faculty will confer the degree of doctor of literature on Sister Mary Antonio, a Sister of Mercy of St. Xavier's Academy, Beatty, Pa. Sister Antonio, in the world, was a Miss Gallagher, daughter of Anthony J. Gallagher, of Philadelphia, Pa., and was educated at St. Joseph's, Emmitsburg. Over the pen-name of "Mercedes," she has been a constant contributor to Catholic literature, and this work is now to be recognized by her alma mater.

ECCLESIASTICAL ITEMS

The most consoling evidence of vitality in the Catholic Church of our day is the splendid growth of the devotion to the Holy Eucharist manifested during the past few years. One has but to recall the enthusiasm which marked the Eucharistic Congresses at Metz, London, Cologne and Montreal to realize the confidence with which it is affirmed that public profession of faith in the true and real presence of the Son of God in the Blessed Sacrament has rarely been so strikingly declared as in our own day. And these expressions were no mere passing tributes, easily explained by the external festivities which occasioned them. They were, rather, manifestations of a deep-seated faith in the Eucharistic mystery which has come to be the special mark of Catholic life in these times, and which is shown still more convincingly in the surprising spread among the faithful of the practice of frequent and even of daily Communion. What many held to be an impossible suggestion on the appearance of the Holy Father's decree of December 16, 1905, has

come to be part of the religious life of Catholic people in gratifyingly numerous instances; weekly and daily communicants no longer are looked upon as rare exceptions, and the practice they follow is accepted as an ordinary expression of devout Catholic living.

Two years ago, during the Eucharistic Congress at Cologne, the Bishops of Belgium were able to report that in their dioceses the number of Communions distributed had been doubled since the decree was published. Recent announcements tell the same story of the dioceses in Germany, from some districts of which, in fact, comes the pleasing assurance that the number of Communions is five-fold what it used to be. In the little review, *Eucharistia*, published in Germany, there appears just lately a striking example of what is being done to promote the good work. In Ober Silesia four zealous pastors, administering parishes small in the number of souls they comprised, banded together to help each other to further the practice recommended by the Holy Father. A series of tridiums in the four parishes gave most comforting results. During the last nine months in one parish of 1,000 souls, 64,000 Holy Communions were distributed; in the second, of 700 souls, there were 30,000 Communions; in the third, of 1,000 souls, more than 40,000 Communions were received; and in a fourth, numbering 1,100 souls, 45,000 was the number of Communions reported.

Similar excellent results are affirmed to be shown from the energetic efforts put forth in the larger cities of the German Empire to carry out the wish of the Holy Father. In Trier, to quote but one example, where the Catholic population in 1910 was 40,000, the number of Communions distributed in the churches of the city is reported to have run over 600,000.

According to the annual report of the Society for the Propagation of the Faith, the receipts during 1910 were \$1,397,335, an increase of \$55,043 over the preceding year. In this country New York leads with the largest amount contributed, \$100,737. France gave \$608,256.

The United States holds the second rank with \$268,314.08, an increase of \$47,676.30 over the receipts of 1909.

The other countries that contributed the largest amounts are: Germany, \$151,043.32; Belgium, \$68,583.70; Italy, \$53,981.55; Argentine Republic, \$45,554.25; Spain, \$35,772.25; Mexico, \$34,292.86; Ireland, \$18,618.44; Switzerland, \$18,078.20.

The Society gave to twenty-one needy dioceses in the United States and its colonies a regular allocation from the funds in 1910,

and nearly a third of the \$268,000 collected in this country will be again allotted this year to the United States and its colonies.

The annual memorial military Mass, on the parade ground of the Navy Yard in this city, was celebrated on Sunday, May 28, and attracted an immense congregation, which included delegations from the local military organizations and thousands of civilians. The celebrant was the Rev. M. Gleason, U. S. N., Chaplain of the Receiving Ship Hancock, and the preacher the Rev. John Belford, rector of the Church of the Nativity, Brooklyn.

The cable announces that the Pope has dispensed the Catholics of the British Empire from the precept of abstinence on Friday, June 23, the day of the coronation of King George V.

Archbishop O'Connell of Boston announces that at the close of the current school year the direction of the Brighton Seminary will be assumed by the diocesan clergy. The Rector appointed is the Rev. Dr. John B. Patterson.

Bishop Harkins has introduced the Dominican Order into the Diocese of Providence, R. I., and laid the corner-stone of the first church, St. Raymond's, to be served by them, on Sunday, May 21, in his cathedral city.

OBITUARY

Richard H. Clarke, Georgetown's oldest graduate and also one of the oldest members of the New York bar, and in active practice up to the time of his death, died at his residence, 340 West 71st Street, this city, on May 24. Mr. Clarke, who was born in Washington, D. C., July 3, 1827, was graduated from Georgetown University in 1846, with the degree of Bachelor of Arts. He subsequently received an M.A., and the degree of Doctor of Laws from his Alma Mater, and that of Doctor of Laws from Fordham University. Robert Clarke, a member of the Privy Council and Surveyor-General of Maryland under Leonard Calvert, was his ancestor; his grandfather was an officer under General Washington in the War of Independence, and his father fought in the War of 1812.

Dr. Clarke was admitted to the bar in Washington in 1848, and tried many important cases there, one of which established the validity at common law of building associations, and another that a municipal government issuing bonds or certificates of indebtedness out of a

particular fund was liable generally for the debt in case such fund was not provided by the municipality.

Coming to New York in 1865, he was associated with Charles O'Connor in the Forest divorce case, the Jumel will case and the case of the United States against Jefferson Davis for treason. He was employed to investigate and report on the alleged claims of the heirs of Anneke Jans, which related to large sections of Trinity Church property, the investigation having been made through the Corporation Counsel's office under a resolution of the Board of Aldermen.

In New York, as in Washington, Dr. Clarke took an active part in the work of the St. Vincent de Paul Society, the Young Catholic Friends' Society, and the Catholic Union. He was elected president for several terms of the New York Catholic Protectory, and was one of the founders of the Association of the Bar of the City of New York.

Dr. Clarke was the editor of "The History of the Bench and Bar of New York"; the author of "Lives of the Deceased Bishops of the Catholic Church in the United States," "The Illustrated History of the Catholic Church in the United States," "Life of Pope Leo XIII," "Old and New Lights on Columbus," and "France's Aid to America in the War of Independence," and was a frequent contributor to Catholic periodicals. He was one of the organizers of the first Catholic Congress, held on November 11-12, 1889, at Baltimore, and read a paper there on "What Catholics Have Done in the Last Hundred Years." For his literary labors on behalf of the Church he was awarded the Lætare Medal by the University of Notre Dame. Dr. Clarke was a widower, his wife, Ada Semmes, a cousin of Admiral Semmes of the Confederate States Navy, having pre-deceased him some years. He is survived by two sons and four daughters.

Mother Mary Loretto Quinlan, Superioress of the Sisters of Mercy in South Carolina, died in Charleston, May 22, in the forty-seventh year of her religious life. Entering, at seventeen, the Charleston Convent of Our Lady of Mercy while the cannons were still playing on Fort Sumter, she labored in the various schools, orphanages and hospitals of which the Sisters of Mercy have charge in the diocese of Charleston, as subject and superior. Elected Mother Superior of all the institutions of the Sisters of Mercy in South Carolina in 1900, she opened St. Angela's Academy in Aiken, and in Charleston established a school for colored children, a training school for nurses at St. Mary's Infirmary, and several new foundations.

A model religious and able executive, he did much to preserve and promote the remarkable respect shown to the Catholic sisterhoods in a State where Catholics are, numerically, an insignificant minority.

LETTER TO THE EDITOR

THE SENIOR CATHOLIC ACADEMY.

To the Editor of AMERICA:

Since S. M. A. is still in so receptive and inquisitive a mood in regard to the identity of the first Catholic Academy for girls conducted by "religious teachers (women) within the limits of the Thirteen Original States," it is a pleasure to cite, in this connection, some of the "facts of the past," which she truly observes "the present generation cannot change." Of course, as she now admits that the first academy was the Visitation, at Georgetown, and not St. Joseph's, at Emmitsburg, her rating of its teachers depends on her interpretation of the term "religious teachers (women)." If she means to confine it to the strictly canonical explanation of women under vows in a religious community that had received formal ecclesiastical approval, there can be no doubt that the Emmitsburg community antedates that of Georgetown in the time of its recognition. But if she will give it a broader meaning, and the one generally accepted at the period in question, let her read the following and draw her own conclusions:

After the suppression of the Society of Jesus, the Rev. N. Paccanari, in August, 1797, founded in Rome the "Society of the Faith of Jesus," and hoping to extend its work to the missions in America, asked Bishop Carroll for information about the position and wants of the Church here. In answer to this Bishop Carroll, on October 27, 1800, writing from Georgetown, said:

"As to the female religious community, there are three women here at Georgetown, where the College is, all ready and filled with great desire of embracing the rule of the Society of the Faith of Jesus; one of these is a virgin, the two others widows of middle age. They have long lived a community life, after the pattern of regular observance, earnestly desiring, as far as the condition of their sex allows, to conform to the rule of St. Ignatius. They conduct a school for girls, which they direct with remarkable commendation and piety."

This would seem to be a fairly direct answer, by the highest local ecclesiastical authority, to both the naive "questions" of S. M. A. and an exposition of the commonly accepted character of the "Pious Ladies." If she desires some more of the same tenor and import she can find it in another letter Bishop Carroll wrote, on July 14, 1805, to his old friend and former

fellow Jesuit, the Rev. Dr. Betagh, of Dublin:

"My coadjutor, the Right Rev. Dr. Neale," he says in this letter, "has formed, under the conduct of four or five very pious ladies, a female academy at Georgetown, and has acquired for them a handsome property of lots and houses. These ladies, long trained to all the exercises of an interior and religious life, are exceedingly anxious to bind themselves more closely to God by entering into an approved religious order, whose institute embraces the education of young persons of their own sex, poor and rich."

At this time Mrs. Seton was still in New York, dreaming of "the little cells at Montreal" (July 4, 1807), and inviting her old friend Julia Scott to call on her in "Stuyvesant's Lane, Bowery, near St. Mark's Church, two white houses joined, left hand; children the sign of the dwelling, no number" (November 29, 1807).

In regard to the rest of S. M. A.'s doubts, apparently she has been giving us page 415 of Dr. Shea's "Life and Times of Archbishop Carroll," as the results of her investigations. There, after describing the yellow fever scourge in Philadelphia in 1798, he pathetically relates how "Miss Lalor beheld her two companions sink as victims to its violence." Forgetting this, on pages 502 and 503, he resurrects them in Georgetown, in 1800, and, following her historical mentor, S. M. A. seems to accomplish this miracle also in her letter.

The records of the community show that it was a young American postulant (another witness to the seniority of Miss Lalor's community) that died in Philadelphia of yellow fever, not either one of Miss Lalor's original companions. If S. M. A. will continue her investigations a little further and read "A Story of Courage," a volume prepared by the late George Parsons Lathrop and his wife (the present Mother M. Alphonsa, who is doing such heroic work in this city for the unfortunate cancer victims,) from the archives and records of the Georgetown Visitation Convent, and published in 1894, by Houghton, Mifflin & Co., Boston, she will find that good Dr. Shea not only nods but actually snores in his relation of the history of Mother Lalor and her institute. She will also see why Bishop Neale, their spiritual director, and not the "Pious Ladies" themselves, was so firm in his determination that they should become a community of Visitation nuns, and not of any other religious congregation. Answers, too, will be found for her other questions which space forbids dealing with here.

CLORIVIÈRE.

Brooklyn, May 30th.

[With this communication we must close the discussion.—Ed. AMERICA.]